The Churchman

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 5.—WHOLE NUMBER 1097.

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8½ " 4½
" CHURCH OF THE HOLY COMMUNION 8½ " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, ... 6 P. M.
CHURCH OF THE TRANSFIGURATION, 8½ " " 6 "
Lecture on Wednesday & Friday, after Evening Prayer.
And, on Saints' Days, a Lecture after Evening Prayer.
GRACE CHURCH BROOKLYN HEIGHTS, 9 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.

Calendar for March.

28. Fifth Sunday in Lent.

APRIL

4 Sunday before Easter.
5 Monday before Easter.
6 Tuesday " "
7 Wednesday " "
8 Thursday " "
9 GOOD FRIDAY. [Proper Psalms for the day.]
10 Easter Even.
11 EASTER DAY. [Proper Psalms for the day. Anthem instead of the *Venite*.]
12 Monday in Easter Week.
13 Tuesday in Easter Week.
18 First Sunday after Easter.
25 Second Sunday after Easter. St. Mark the Evangelist.

Poetry.

For the Churchman.

Departed Friends.

One more! one more! like stars they go,
That shoot across the sky;
Like leaves, when chilling wind doth blow,
They cast from us and die.

Whilst we live clinging to each other,
Heart to heart—hand to hand;
Like loving child and loving mother,
Girdled by one golden band;

When loves have soared to utmost reach,
And blended like sunbeams;
And souls are mingling each with each,
Like waters of two streams;

Whilst we stand battling side by side,
Each one the other's shield;
Edged steel lets out the crimson tide;
One falls upon the field!

Pale, pale his brow—pale, pale his cheek;
Cold, cold his hand and heart;
Trembling we wait—in whisper speak;
A next one must depart!

So Paradise fills up with friends—
And we will weepings cease;
And pray Thee, Jesus; when life ends,
Grant Paradise and peace.

Rectory—St. James the Less—
Falls of Schuylkill, Lent, 1852. A. M.

Selected Matter

From the English Churchman of Feb. 19.

A CONCORDANCE to the Liturgy or Book of Common Prayer, &c. By the Rev. J. Green, B. D., Vicar of St. Neot's, Hunts. (Hope & Co., pp. 431.)

It is surprising that among the contributions to the literature of the English Church which the recent "revival" has called forth, no work like the present should have appeared earlier. Its convenience, in many ways, cannot be doubted, and we have no hesitation in recommending the little volume before us as a very useful and well-arranged manual. At the same time, we venture to make a few observations and suggestions to the compiler, in case a second edition should be called for, which we suppose to be exceedingly probable. In the first place, he should have taken as his groundwork the Prayer Book of 1662, as last revised, of which Mr. Masters has published an excellent reprint; secondly, he should have included *all* the Rubrics, and also the Title-page, the Tables, Calendar, and other preliminary matter, even though it had been placed in a separate division of the volume; thirdly, the "State Services" should undoubtedly not have been included in the body of the work, but have been placed separately, just as the Concordance to the Apocrypha is in *Cruden's Concordance* to the Bible; and, lastly, important words, upon which any point may be raised, or by which it may be illustrated, should have been cited, however often they may occur. And this the Preface leads us to expect, to a greater extent than we find is the case in regard to some of this class of words. The compiler observes:

"If, therefore, the Concordance appear to any too verbal,—more verbal than significant or serviceable,—while such must in a great measure be the character of every Concordance, and nothing would have been more easy than contraction, it seemed important to present in all its variety the *phraseology* of the Prayer Book—the exact form of expression used—the *idiom* of the book. Every one knows how a slight variation of expression or quotation may convey a very remote and perverted meaning. It was therefore preferred that the verbiage should sometimes seem redundant than at any time deficient—that the same thing should be repeated under several words, than that one idea should be lost; and that, if possible, the *right* idea be furthered by too many insertions, rather than a wrong or inadequate one be suggested by too few. Hence are inserted some words, small and unimportant *per se*, but essential and of some force in the place they occupy. Hence also a word is inserted as often as it occurs, and yet may be found likewise under kindred heads. In many cases, less would lead to contracted partial views or erroneous statements, or prove insufficient for the purposes of thorough investigation. At the same time, it is not guaranteed that every word is inserted every time it occurs: but it is believed that everything material will be readily found.

"One result the compiler would fain hope his work may promote—viz., that polemics, seeing at one view the entire use made by the framers of the Liturgy of any word, or term, or phrase, may be led to employ that word, or term, or phrase, both in the same sense as they find it in the Prayer Book, and also each disputant in the same sense as the other: eschewing a logomachy not less bewildering and endless, than prejudiced to the Church. Few things, it is well known, contribute more to contention and division than argument on a word or a subject taken in different senses; each party maintaining their own, and never likely to agree, because they are using like words with different meaning. The compiler, therefore, will indeed rejoice if this Concordance be instrumental in promoting precision, and fixing the true sense, or showing the allowed latitude, of controverted terms, to the healing of that strife which is equally mischievous and unwise."

To illustrate what we have said, we will take the word *Priest*, in the singular number. It is cited *three* times, and then it is added, in a parenthesis, "*et multis aliis.*" In the plural, it is cited *five* times, and then we have, "*et aliis.*" The word *Minister* is, however, cited *forty-seven* times; and the plural, *ten* times. We will not ask whether this be honest, though if Mr. Green belong to a certain party in the Church this discrepancy is significant, but we do ask whether it gives a correct idea of the matter; for no one will say that three citations of the word "Priest," and a simple announcement that it is to be found in several other places, are equal to forty-seven actual, visible citations of the word "Minister." Not having time to make a searching examination of the work, we cannot say whether this is the only instance of the kind (we have observed no other), but, if it be, it is unfortunate that such words should have been the subject of such treatment. We think Mr. Green has also made the mistake of supposing that those portions of the three Baptismal Services which look exactly alike, present no point requiring separate notice: but a collation of them would have shown one instance which, if we remember rightly, had great stress, and very justly, laid upon it, in the argument against Mr. Gorham's heterodox notions on the subject. In the Office for the public Baptism of Infants, the Declaration after the Baptism states that "this Child is Regenerate;" but in the Office for Private Baptism, the Declaration to be used when the Infant is subsequently received publicly into the congregation states that "this Child is *by Baptism* Regenerate." Under no heading can we discover that this important point is brought out.

Of course in such a work as this it is necessary to insert some apparently unimportant words, in order to help those who consult it to find a passage in the Prayer Book which they may remember only by such words, but we cannot help thinking that some of these words have too much space assigned to them, to the exclusion of what we have previously suggested; *e. g.*, the word "*all*" is cited about *four hundred* times; and the word "*as*," and "*so*," above a hundred times each: while "*this*" is cited only twice, and, as is the case with several words, there is no intimation that the word occurs in other places. We can quite understand that there is a great difficulty in preserving a due proportion, harmony, and consistency, but such discrepancies as these might easily be avoided, we should think.

In a future edition it might also be worth considering whether some of the more important words from the Canons might not be included, in an Appendix; and most persons would expect to find a Concordance to the Articles in such a work. We may add that the volume is nicely printed, in a very clear readable type, which feature we hope will be preserved if the work be ever reprinted, with the additions which we have suggested. We suppose no plan could be adopted by which the place where the several words occur could be more definitely or precisely indicated. The chapters and verses of the Bible being all numbered gives a Concordance to the Scriptures a great advantage in this respect. It would not, however, be a very serious addition if the Prayer Book (exclusive of the Psalter, Epistle, and Gospel, and other portions of Holy Scripture) were annexed to this Concordance, with the lines numbered, so that they could be instantly referred to.

Since making the foregoing observations we have received from the same publishers *Liturgical Facts deduced from a recent publication, entitled* "A Concordance to the Liturgy," by Scrutator (pp. 69)—an unsystematic and unsatisfactory performance, commencing with the old argument founded on the total omission of the term "Altar" in the Prayer Book, from which the author infers that it behooves all good churchmen to carefully eschew the use of the word; yet, with characteristic inconsistency, he dedicates his pamphlet to the members of "The PROTESTANT *United* Church of England and Ireland"—therein employing terms of which the English Church, judged by the genuine copies of her last-revised Prayer Book, knows nothing. Then, again, "Scrutator" finds that neither "Intoning" nor "Chanting" occurs in the Prayer Book, which gives rise to one of several rambling disquisitions, wholly out of place in a work with such a title.

From John Bull of March 1.

The Prospects of Church and State.

What are to be the relations between the new Ministry and the Church? is a question which cannot fail to present itself to many minds at the present moment. That the noble Earl charged by Her Majesty with the formation of a Government has considered this question, does not admit of a doubt; nor can there be much difficulty in divining what his views on the subject may be. The Earl of Derby is much too profound a Statesman to overlook the fact, that, as an institution coeval with civilization in this country, the Church is necessarily so interwoven with the whole framework of the State, that the latter cannot be expected to prosper, unless the internal condition of the former, and the relations between the two, be put upon a satisfactory footing. And as the leader of a great party in the State, in a country the population of which is strongly imbued with religious feelings and principles, the Noble Earl cannot fail to perceive how important it is for him to obtain the hearty support of the Church. Similiarity of material interests, and sympathy in political feeling, may do much to establish a party, to keep it harmonious within, and to strengthen it against assaults from without. But no party in this country will ever again be truly powerful, which has not a higher rallying point, which does not represent a great moral principle.

Without the remotest pretension, therefore, to be the interpreters of the Earl of Derby's thoughts on this matter, we may venture to predict that his government will recognize the importance of affording to the National Church every facility for the development of her internal resources, and the increase of her efficiency, and will be disposed to lend her on the part of the State all the aid which may be consistent with justice to other religious communities.—More than this it would be impossible for the First minister of the Crown to achieve, and unreasonable for Churchmen to expect at his hands. The time when Church and State were identical in this country is gone by, and any attempt to reverse the legislation which has secured to all religious creeds the most perfect toleration, could only terminate in discomfiture, and would, in all probability, entail disastrous consequences on both Church and State. No man, deserving the name of a Statesman, would be insane enough to attempt it, nor would any Churchman worthy of that name, desire to see it attempted What the Church really wants, is the same measure of freedom in spiritual matters, which is not denied to the smallest denomination of religionists. It is liberty of conscience, and nothing more, that Churchmen have been demanding, and demanding in vain, under the government of Lord John Russell, in opposition to the Noble Lord's determination to un-church the Church, by depriving her of her distinctive and Catholic character, and to turn her into a mere State Establishment, deriving the articles of its faith from the Council Office.

That the Earl of Derby will have every inclination to assist the Church in the recovery of her rights, and to promote that readjustment of the relations between Church and State which the recent course of legislation has rendered necessary, we most confidently anticipate. Not only have we no fear of his treading in the footsteps of his predecessor in office, in attempting to rob the Church of her own distinctive character, but we count upon his willingness, nay, his anxiety, to do all that a Prime Minister can do for her legitimate advancement. But in order to enable him to act the part to which his interest and his principles alike point, Churchmen must be careful not to injure their own cause, or to embarrass the Government of the Noble Earl, by unreasonable demands, or by injudicious methods of urging even their just claims A course which was not only justifiable, but imperative, in dealing with a minister decidedly hostile to the Church, would be highly improper in dealing with a Minister who is favorably disposed towards her. Nothing could be more deplorable than that Churchmen should exhibit a spirit of opposition against the State in the abstract, irrespectively of the principles of those in whose hands the power of the latter is deposited.

On the other hand, it would be a great mistake for Churchmen to slacken their hands, and to desist from their efforts to obtain justice for the Church on those points on which she has hitherto been so unjustly treated. Still greater would be the mistake of resting content with lesser guarantees for the integrity of the Church's faith and the efficiency of her internal administration, under a Conservative than under a whig Government. The line of demarcation between State power and Church authority is precisely the same, whatever party may be in office, whatever political system in the ascendant. It would be justly fatal to the successful working of any question which may be proposed on behalf of the Church, that it should appear in the light of a party question, or that the interest which Churchmen take in pushing it forward, should vary with the political character of the Ministry. What is right, in matters affecting the Church, and especially her spiritual interests, is always right, whoever may be in power; more than is right the Church ought not to demand, and less than is right she ought not to be content with, under a Conservative, any more than under a Whig Administration. The only difference which the instalment of the Conservatives in office can make in the prosecution of the movements which have been set on foot of late years in defence of the Church, and for the restoration of her rights, will be this, that Churchmen will no longer find themselves in the painful position, repugnant alike to their principles and their feelings, of antagonism against those who represent the supreme authority of the State. Instead of being driven into a course of separate action, they will be enabled, with a safe conscience, to co-operate with the State for the good of the nation; and instead of having to resort to agitation and the "pressure from without" for the purpose of extorting from a reluctant secular power the recognition of their rights, they will obtain the same end by a calm and respectful representation of the justice of their case. In this sense, and in this sense alone, do we congratulate the Church upon the auspicious change which has taken place in her prospects by the ejection of the Whigs from office, and the accession of a Ministry which does not consider hatred and persecution of the Church an essential part of sound policy.

From the Christian Remembrancer.

The Use of Music in Church Services.

In what light is the use of music in Church services to be regarded? The view commonly taken of it would perhaps be, that music being more beautiful than mere reading, is therefore fitter for the worship of God; and the ancient example of the Psalms, and of the musical services in the temple generally, would be appealed to. But this view, though true as far as it goes, by no means embraces the whole idea of the Church's use of music in her services; and it would seem to restrict the use of music to praise, or to the joyful occasions or departments of worship; neither does it account for the use of the plain monotone. And it has sometimes been thought that there is this objection to habituating the candidate for Holy Orders to high musical services, that it only awakens in him a dissatisfied desire for that which, in his future parochial Church, he may never be able to realize. But it will be seen on a little consideration, that it would be equally reasonable to object to encouraging acquaintance with the perfect forms of architecture, in the case of those whose lot may be cast where it exists on a meaner scale. The fundamental idea on which the introduction of music into every part of the Church's worship rests, would seem to be this It is well known, that the ordinary tones of the human voice used in speaking, are only in part or occasionally musical notes. Some persons use a greater number of musical tones in speaking or reading, than others; but none use them exclusively. So that it may be safely affirmed, that to speak in musical notes, and no others, is not natural to man. It has been conjectured that before the Fall man spoke in musical notes: so that (in a stricter sense than was intended,) "all creation thrilled at the *melody* of speech." This may be no more than a conjecture; it will serve, however, as an illustration of our present subject. But though it is not natural to man—now, at any rate—to speak in perfect tones, yet it is a thing attainable by him; just as in many other respects naturally he labors under imperfection, but by effort and art can attain or approximate to perfection. Men do not find themselves in a capacity by nature to strike at the most graceful or well-proportioned forms; to combine colors harmoniously, or the like; but by art and training they can accomplish these things. So it is also with music. And instructed as well by the analogy of the Hebrew tabernacle and temple as by the spirit of the Christian religion, they have seen the propriety of offering these recovered perfections as achievements to the service of God, by employing them in places dedicated to His worship, in the form of architecture, painting, and musical services. By the Incarnation of Christ it should seem that the curse which rested on our mental and physical, as well as on our moral and spiritual powers, was decreed, at least, to be taken off; though for their actual and complete deliverance "from the bondage of corruption," they, like the material body, must wait "the manifestation of the sons of God" But the Church, in faith, makes as though it were even now taken off; her ritual presentment of herself is as of one already "all glorious within;" just as she honors the corruptible body, even in its present estate, for the sake of its glorious destiny. She considers the perfection to which we are able by effort and training to bring our disordered mental powers, as so many instalments of the perfection and order to which we look to see all things restored in the New Creation, the new heavens and earth. In this point of view we can see what a fitness there is in bringing musical sounds amongst other artificial achievements, into the service of the Sanctuary. As there is a real kindred between the best works of the soul and the best works of the body, so it is fitting that the latter should be admitted to participation with the former in that divine exercise, in which we anticipate the glorified estate where both body and soul will, themselves perfected, offer in common a perfect worship to the Father. It is only under this view, that the employment of musical utterance in Church services, as well penitential as joyful, in the plainer as well as the more poetical or spirited parts is quite intelligible. It is not as being more joyful, or necessarily more beautiful, (for many, e. g. think, and not without reason, the monotone, however well executed, less *beautiful* than good reading,) but as more perfect in its kind, or more akin to the estate of grace. Musical utterance is the speech of the world of grace, as unmusical or mixed utterance is the speech of the natural world.—For the various purposes of expression, this mode of speech may be varied, just as ordinary speech is. It may be solemn or joyful in tone; but it should never in the high places of musical service be laid aside for the ordinary utterance of the world. If these, then, be the real grounds upon which musical expression in public worship is to be based, it will at once be seen that customary attendance on such worship will, independently of its other advantages, teach a lesson to both pastor and people concerning dedication of the gift of music to God, which is capable of the most varied application.

From the Banner of the Cross.

The following letter, with which we have been kindly favored by a distinguished layman of the Church of England, calls for some preliminary remarks. So far from regarding any such proofs of friendly interest, on the part of our English brother Churchmen, as intrusive, we are confident that American Churchmen will ever welcome, and respectfully consider, the counsel and advice coming from such a quarter, and administered in such a spirit. As we look upon each other from our distant stand-points, not distant enough to separate us in that mutual interest which grows out of the nearness of our brotherhood in the Church Catholic, we may discover defects not so clearly visible to the eye of self-inspection. Whatever view American Churchmen may entertain of the subject presented in Mr. Hope's letter, they will at least be pleased with the interest it manifests towards our Church.

Situated as the Church is in this country, we are compelled to modify all theories by practical rules. We must needs consider what is *possible*, as well as what is *practicable*. To found anything like the Cathedral system of England in the present condition of our Church, and with her narrow resources, is clearly impossible. But there may be, as indeed there are already, approaches to this system, as we shall presently show, sustained by very limited means, and producing excellent results.

Much of the prejudice existing among us, in relation to this system, grows out of a mistaken notion of what a Cathedral is. Ask many who declaim loudly against them as useless enormities, mere luxuries of ill-applied wealth, what they understand by a Cathedral? The answer will be—"A huge and costly building, the greatest part of which is mere waste room, with a number of Clergy who have nothing to do but to perform the daily service, attended by a choir of lazy men and boys." Doubtless idleness has often found a snug resting place in the quiet corners of Cathedrals. But into what places of the habitable earth will not drones creep, when even the hive of the busy bee is not exempt from them? But the abuse of any system proves nothing against its proper use. And if the Church of England possesses a body of Clergy superior in solid theological learning to the Clergy of any country, much of this is to be attributed to her Cathedral system. We leave, however, our learned correspondent to set forth its primary advantages.

But the Cathedral, as it is seen in England, has many accessories which are not essential.—And some of these would not be practicable in this country. A Cathedral, if we regard only its essential character, is the central or chief church of a diocese in which the Bishop's Chair (Cathedra) is placed. In England, each Cathedral has its Dean and Chapter. "A Chapter consists of a Dean with a certain number of canons, prebendaries, heads of the Church,—capita ecclesiæ." The *names*, however, which are given to this body of Clergy, are of no consequence. They might just as well be called Rector, and Assistant Ministers. "The origin of this institution," says Dr. Hook, "is to be traced to a remote antiquity. A missionary Bishop, when converting our ancestors, would take his position in some central town, with his attendant priests; these, as opportunity offered, would go to the neighboring villages to preach the Gospel and administer the other offices of the Church." In reading this description, we think our readers will be inclined to look towards Nashotah, saying "here is an exact account of what has been tried successfully in the far West." To be sure, they have no very imposing cathedral in which to place the Bishop's Chair, but they have the Cathedral system in its essential features.

Again, when the Bishop is Rector of a Parish, with one or more assisting Clergy, as in Massachusettts, Rhode Island, and Delaware, there is an approach to a Cathedral. Still more is it so when the Bishop resides in a central parish, as Rector or not, presiding over institutions of learning, with a body of assistant clergy, as in Illinois, Ohio, and New Jersey, is there, at least in part, the Cathedral system. In New York, Trinity Church has the Dean and Chapter, the edifice, the endowments, the choir, &c.; all it wants is the *Cathedra*.

Having, as we have shown, at least in part, the Cathedral system in successful operation in this country, there need not exist any strong prejudices against its more perfect development. Experience has shown that in the missionary field, and in establishing the Church in new ground, the old plan is better, whereby the Bishop and his attending clergy take some central position, whence the light of truth may radiate. And in every Diocese the Church should have not only a *person*, but also a *place* as the centre of its unity. There should be the Bishop's seat. Around him should be gathered a body of clergy, with sufficient leisure from active duty to give themselves to study, for the defence of the truth. There the worship of the Church should be celebrated with all solemnity, and in all that belongs to the Church's services an example should be given which might have its influence upon the Diocese. And if possible, the Church should be a model of Architecture. Here the Convention should meet, the Standing Committee assemble, which in our system is the Bishop's council of advice. And in this one parish, at least, the world should behold, carried out, the whole perfection of the Church system, as it teaches us to worship Almighty God, and to care for the souls and bodies of men.

We have kept, much longer than we designed, our readers from the letter of our correspondent. We shall only add, that the idea of a church in Washington, in some respects at least like that described by our correspondent, is by no means a new thought or desire in this country.

Cathedrals in America.

To the Editor of the Banner of the Cross:

SIR, I trust you will not be offended with an Englishman for venturing to intrude upon your columns. The interest he feels in the common cause of the Christian Church, in whose behalf you are doing such good service, and in the progress of your great country, must be his excuse. In making the American Church his subject matter, he only claims the privilege which bystanders have immemorially attributed to themselves, of beholding some things more completely than those actively engaged in them, from seeing both sides from a distance.

I am very anxious to call your attention, and that of my fellow-churchmen in your vast republic, to a suggestion which I can assure you, I desire to offer in deference to the opinions of those so much better calculated to appreciate its bearings than I can possibly be. I appear before you to plead for a general movement among American churchmen to found a National Cathedral for the service of our Reformed Catholic Church. With talent, forethought, and energy, did a former generation, left suddenly to themselves, organize, among difficulties which seemed overwhelming, the constitution of your Church—left so cruelly destitute of an episcopate by the unnatural apathy of the mother country—upon the basis of a popular synodical system. At one bound you secured what we are slowly and painfully laboring in England to regain and to establish. But the differing conditions of the two Churches leave each wanting on the side where the other is abundant, and call upon each to borrow something across the Atlantic. While the English Church, in her ancestral aspect of cathedral and of chapter, is sighing for free synodical action, recognizing the position of her devout lay communicants, she cannot but feel that this liberal constitution is no way compatible with—I should rather say that it demands as its complement—the old catholic idea of the Bishop, the father of his flock, sitting in his cathedral in the mother Church, with his chapter of assisting and counselling presbyters around him. The one is the congress, and the other the cabinet; both, as experience shows, needful in secular matters.

In plain language put—as we in England want synodical action, with the enfranchisement of lay communicants, to possess a complete ecclesiastical system, so we cannot conceal from ourselves that a return to the cathedral system among American churchmen, would strengthen your bonds, and make your Church a glory among nations.

I will not dwell upon secondary considerations such as the advantage which the Roman Catholics in America possess over our communion in having made good the establishment of the cathedral system across the wide continent. Primary considerations are surely strong enough in such a cause. My present intention is briefly to submit to you what, at the distance of thousands of miles, has occurred to me might be a practical and feasible first step—a first step arising from the Constitution of the United States, and intended to be parellel with the formation of the confederation.

What obstacle is there to American churchmen combining to rear, by national offerings, a cathedral church in the city of Washington? The details of its constitution, whether as the seat of the actual Diocese of Maryland, or that of a new one, to include the District of Columbia, it would of course be as ridiculous as presumptuous for me to speculate about; whoever were to be its diocesan, the appropriateness of the first cathedral church of our communion being built in that city, whose precedence would cause no jealousy, is too obvious to call for comment. The advantage which such an enterprise would be to the Church, internally and externally, is beyond canvass. Viewed internally, it would form a rallying point for all Church matters. Round the pile, beauteous as it *must* be in the highest graces of Christian architecture, would range the episcopal house and the modest residences of its chapters; men to whom would be allotted some active practical work in the Church's range—missionary, educational, or historiographical.—The great theological library would open its treasures to students from all quarters. Spacious halls and commodious offices would not be wanting for the use of the General Convention when it pleased to meet at Washington. In the interim, the Diocesan Convention would have its place of gathering, and the current business of Church societies might there be conducted, with all the advantages of that telegraphic centralization, which temporal interests have brought together at Washington; while their officers would be inscribed upon the cathedral chapter. Finally, in the ample choir of the sacred structure itself, each Bishop of the American Church would have his own appointed stall, as honorary canon, (an arrangement for which there is ample ecclesiastical precedent,) thus making the cathedral a symbol of unity to the whole Church.

The external advantages of such a church in that city, expressly built for the annual assembly of the elite of American intellect, need not be dilated upon. It stands to reason, that many persons whom state business calls to Washington, even though they were not Churchmen, might, from curiosity, if not from higher motives, be drawn to be present at the service of the Reformed Catholic Church in its most perfect form. I cannot conceive a more likely method of spreading good feeling, if nothing more, towards the Church far and wide, than the presence, in the place of meeting of the American Legislature, of a model cathedral, whose encircling institutions of practical import prevent its being taken for merely a show-place to draw strangers.

In a simply material point of view, an undertaking which would contribute so much additional architectural dignity, and so far must tend to give an impulse to the population and the trade of the metropolis of the Union, must win it favor in the eyes of those citizens, who, although they may not sympathize with it in its religious import, have yet at heart the prosperity and the eclat of the Republic mirrored in its capital city.

I have all along assumed institutions of a practical nature forming a portion of the cathedral scheme; what they may be it is for you to say. It is clear, however, that if, for instance, the General Theological Seminary wished to throw out a branch, or if there were afloat a scheme for a specially Missionary College, like that founded at Canterbury some years since, Washington cathedral being in existence or in erection, would form a most appropriate locality. Similarly its round of services would call for a school of choral music, and this again might naturally, as at St. Finian's Cathedral, Perth, piece into a middle school, and so forth. Suggestions of this sort are endless. It is only certain that something of this kind must be appended to it, and not *something*, but *some things*.

A great encouragement towards the undertaking will be found in the recent accomplishment, in a Church situated in many respects in a similar position to that of America, of such a design. I refer to the building and constituting of a cathedral for the Reformed Catholic Church of Scotland, in the city of Perth. St. Finian's Cathedral, a few years since esteemed a daydream, is now complete in its main portion, consecrated, and in use for service for more than a year; and it is having its effect upon the surrounding population. Attached to it, as I have said above, are a choir, and a middle school. As if, also, to form the complement of the regeneration of the Scottish Church, there has just appeared from the able and mighty pen of Mr. Gladstone, a letter to the Primus of the Scottish Church, pleading with eloquence and logic, for the establishment in Scotland of synodical action which shall include a representation of lay communicants.

Truly and well moves on the simultaneous developement of the cathedral and the synodical systems, elements almost divinely prescribed as coexistent in the universal Church in her complete organization.

In conclusion, I can securely promise to the undertaking, so worthy of the energy and expansiveness of the American mind, the hearty sympathy of Churchmen on this side of the ocean. It is a scheme, which, as far as I can judge of my countrymen, is likely eminently to arrest their attention and lay hold of their good will.

Pleading zeal as an excuse for my prolixity, I remain, sir, your faithful servant,

A. J. B. HOPE.

Bridgebury Park, Kent, Feb. 9, 1852.

Communications.

For the Churchman.

"END OF PRELACY: *including a demonstration of the Romanism of the System, so-called, of Evangelical Low-Churchism*; New York, Charles Scribner, 1852,"

Is an octavo volume of 560 pages. Its author is the Rev. R. C. Shimeall, the well-known Genevan pervert, and the *founder of the Protestant Churchman!*

From the great variety of the questions brought to bear upon the points at issue, as well as from the fact that several distinguished Presbyterian divines, whose recommendations are conspicuous, seem to regard the work as an embodiment of the argument against the Church, we should say, that the collection of materials for the adventure, must have been a task of herculean labor.

The attack upon the Church System, involved in the first division of the title, can hardly be supposed to require a passing notice at our hands. It is, however, worthy of remark, that the author does not call the attention of the reader to the End of Prelacy, or rather, to the result of his investigation of prelatical claims, with the same degree of confidence observable in the other part of the title of his elaborate work, namely, the Romanism of Low-Churchism. The latter is "*a demonstration*," the former is *not*.

Now, if this book involved, even in the estimation of the author alone, a DEMONSTRATION of "*the end of prelacy*," is it to be supposed for a moment, that he could have failed to call attention to the fact, in the most *taking* title page of his book, where the DEMONSTRATION of the Romanism of Low-Churchism, was so well adapted to remind him of the end of prelacy, such demonstration also, being the *only* thing which could justify his late renunciation of the Ministry of the Church? To say the least, it would *seem* that "the End of Prelacy" is not so easily demonstrated as "the Romanism of the System, so-called, of Evangelical Low-Churchism."

But, in producing this seasonable exposure of the inconsistencies and absolute *jesuitism* of our so-called Evangelical brethren, Mr. Shimeall will no doubt receive the thanks of a large and influential portion of the Church. We also predict, that many who have thoughtlessly, or accidentally, become associated with the Low Church party, will begin to think about withdrawing themselves from further contact with the loathsome and contaminating features of an incongruous and mischievous theory.

The principal characters who figure in this department of the volume, are, the late Bp. Griswold (who is styled by Mr. S. the leader of the Low Church party in this country), Bps. McIlvaine, Burgess, Meade, and Drs. Tyng, Butler, Stone, the Protestant Churchman, and its counterpart, one B. P. Aydelotte.

It is certainly *remarkable*, that *three* out of the *only four* BISHOPS *of the American Church*, whose writings are used by the author to demonstrate the Romish jesuitism and hypocrisy of the so-called *Evangelicals*, are the *identical trio*, who recently united their signatures in that mysterious and unprecedented document, calling upon the Bishop of New Jersey to institute proceedings ecclesiastical against himself!

Never before with the use of their own weapons, have the Low Church party been so dexterously handled, and it would be fair to add, *by one of their own number*, for the author avows himself *not* hostile to the *true* Low Church theory. At the same time, he justly contends that this theory cannot be reduced to practice *within the pale of our Church*; and, no matter who utters it, *just in proportion as this view of the case is adopted and carried out, will that "unity, peace, and concord," of which we have been so long deprived, be restored to our afflicted diocese.* T.

THE CHURCHMAN.

NEW YORK, MARCH 27, 1852.

We present our readers with a full report of the New Jersey Special convention, prepared for us by a clerical brother, with great assiduity and precision. We are much indebted to him for his attention. The *Banner* says there were present, forty-one clergymen; and fifty three parishes were represented. Of the clergy twenty-eight only were entitled to a vote, being instituted Rectors. We have only space to express our unfeigned gratification at the result, and our hope that the sober second thought of the three Bishops, may prevent any further outrages on the peace and prosperity of the Diocese and its Bishop.

The Special Convention of the Diocese of New Jersey met in St. Mary's church, Burlington, at 11 o'clock on the morning of Wednesday, the 17th of March. The Bishop and a large number of clergy and lay delegates were present, more than twenty of the clergy being in their surplices. Morning Prayer was said by the Rev. Mr. Watson, the Lessons being Isaiah lv and Ephesians iv. The Bishop said the Ante-Communion office, the Rev. Mr. Otis reading the Epistle. The sermon was preached by the Bishop. It commenced as follows, each short sentence being followed by an emphatic pause, during which, doubtless, many of the crowded congregation traced out some striking *applications* to the present position of the Bishop.

"It was a time of fiery trial, for the Church. The sword had taken one Apostle from his work. Another was in bonds: bound, with two chains; sleeping between two soldiers: a guard of sixteen set apart to keep him; in a close prison, with an iron gate, which keepers kept; held, at the mere mercy of a persecuting Jew, a tributary deputy for heathen Rome, a mercenary minion, whose loftiest aim of action was to please the people: it needed no diviner to foretell his fate, when Easter had gone by; and he was brought forth to their will. To human thought, his rescue was impossible. But, when men dare not so much as think, the Church may pray. She walks, by faith; not, sight. 'Now faith is the substance of things hoped for.' It makes them real; makes them present; makes them hers; and hers, in hand. Peter, therefore, was kept in prison: 'but prayer was made, without ceasing, of the Church, unto God, for him.' And, lo, while Peter sleeps, an angel comes upon him. His shining garments light the dungeon. His chains fall off. And he is free. It is God's answer—no matter, whether it come, by angel, or by earthquake; or, more wonderful than both, the grace that turns to flesh the heart of stone—it is God's answer, to the Church's prayer.

"Brethren, pray for us!"

The rest of the sermon was a forcible and admirable discourse on the necessity of the prayers of the people for the Bishops and other clergy, that they may rightly fulfill all the functions of their respective offices to the edification of Christ's Body, which is his Church.

The proceeds of the offertory were devoted to Diocesan missions. The Bishop then proceeded with the Holy Communion, in the distribution of which, to a very large body of the clergy and laity, he was assisted by the Rev Messrs. Watson, Dunn, and Otis. Among the communicants were many of the students of Burlington college in their gowns, and a large number of pupils from St. Mary's Hall.

The communion service being ended, the Convention was called to order by the Bishop in his robes, and organized for business.

On motion, the members not present at the Annual Convention were admitted to seats.

The Bishop then read to the Convention his

ADDRESS.

My Brethren of the Clergy and of the Laity,

For the tenth time, I bid you welcome, to the humble altar, which I have served, in all humility, for nineteen years. You never were so welcome! If strange events, within the last few weeks, have made me doubt my whereabout, I know, and own it now. When I look round, upon 'the old familiar faces', and feel, distinct and clear, the beatings of the old familiar hearts, I recognize, in this auspicious gathering, an assemblage, such as Paul had seen, had he gone, after his brother Epaphroditus; and found him at Philippi, surrounded by 'the saints in Jesus Christ, with the presbyters and deacons.' I catch instinctively, the apostolic tones; and lay them to your hearts, and mine: 'Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God, upon every remembrance of you, always, in every prayer of mine, for you all, making request with joy, for your fellowship in the Gospel, from the first day until now; being confident of this very thing, that He, who hath begun a good work in you, will perform it, until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart: inasmuch, as both in my bonds, and in the defence and confirmation of the Gospel, ye are all partakers of my grace.' 'Stand fast, in one spirit, with one mind, striving together for the faith of the Gospel.' Which, may He grant, who gave His Son to die for us; and sends His Holy Ghost, to be our Sanctifier, and our Comforter!

In exercising, for the first time, in almost twenty years, the constitutional power of the Episcopate, to call a Special Convention, I have carefully considered my duties and my responsibilities; and acted under their most solemn sense. To say, that it appeared, to my mind, 'requisite' to call this Convention, 'for the good of the Church,' would fall very far below my estimate of the occasion. To me, it seems that, in the question now to be considered, the frame-work of the Church, not only, but its foundations, are concerned. And, were I silent, I should bring upon my head the curse of the unfaithful watchman.

I shall recite to you, as briefly as I may, the circumstances which have occurred; and show their bearings on our relations and interests, as a diocese; and leave the action, then, for you to take, with God to guide and bless you. As far as shall be possible, I shall divest myself of personal regards; and bring the case before you, as near as may be, on its abstract merits. And may we have, in this momentous matter, the promised presence of the Holy One, to guide us into all the truth; and to fill us with all spiritual blessings, in Christ Jesus!

It was on the second day of February, the Feast of the Presentation of Christ in the Temple—a day, which blends a human memory with the divine; since it took from me, in the flesh, my dearest Ogilby—that the matter came into my hands, which forms the occasion for your presence. We had commemorated, at the Chapel of the Holy Innocents, as our custom is, on all the feast days of the Church, the dying love of our dear Lord; and I was sitting with my family, one of the clergy of the diocese, and two of the candidates for holy orders, who pursue their sacred studies here, being also present, when an unknown person, without asking to see me, or leaving his name for me, handed in, at the door, a sealed enclosure, to my address. It contained—besides the documents, signed by the three bishops and four laymen, which you have all seen, the following, of which copies will be laid upon the Secretary's table: a copy of an affidavit, purporting to be made by Michael Hays;[*] a letter from the Bishop of Ohio to the Bishop of Virginia, dated at Cincinnati, January 15, 1852; and a letter of instruction from the Bishop of Virginia, dated at Millwood, January 26, addressed to 'the Honorable Mr. Halsted,' concluding with the following sentence, 'I sincerely pray, that the God of truth and holiness may take your well-meant endeavor for godly discipline, into His hands, and bring it to the proper result,' and signed, 'your friend and servant, W. Meade.' It also contained a letter addressed to me, in the handwriting of the Bishop of Virginia, the contents of which, in the same handwriting, were these words, only—'Bishop Doane is requested to communicate his determination to Bishop Meade.' There was neither date, nor signature, to this. It took but little time to make up this 'determination.' The man that sees a woman threatened, by a ruffian, requires no time, for his 'determination,' to protect her. When the Prometheus had been fired at, the Government at Washington required no time, for their 'determination,' to have the wrong, done to our flag, repaired. And, when the heathen magistrates, who had beaten Paul and Silas, at Philippi, and cast them into prison, affrighted by the earthquake, sent the sergeants to the jailor, to say, 'Let these men go,' it took no time for Paul to send them his 'determination:' 'they have beaten us openly, uncondemned, being Romans, and have cast us into prison; and, now, do they thrust us out privily? Nay, verily; but let them come, themselves, and fetch us out!' The determination of my mind and heart was made, as soon as I had closed the documents. And I only regretted, that I could not send it by the magnetic telegraph. I came the nearest to it, that I could, and, in two weeks, mailed to the Bishop of Virginia, with a printed copy of my 'Protest, Appeal, and Reply,' the simple words, 'Bishop Doane sends his determination, to Bishop Meade, by the mail, which bears this note' On the same day, the Circular was issued, to the several churches; which has brought you here: 'to consider, and express' your 'judgment,' on the official conduct of the Bishops of Virginia, Maine and Ohio, as touching the rights of the Bishop and the Diocese, in dictating a course of action to be pursued by 'us;' in their letter, addressed to 'me,' dated 22d September, 1851, and received, 2d February, 1852.

I could pursue no other course. I am your Bishop. You took me, a man of your coasts; and set me, for your watchman. I saw your dearest and most sacred rights endangered. I saw your most deliberate and unanimous action disregarded. I saw the liberty wherewith Christ has made us free, invaded and denied. I felt, that, in me, you were assailed; and, in the invasion of my rights, as your Bishop, your diocesan independence was attempted to be set at nought. If I could have looked upon the action of the Bishops of Virginia, Maine and Ohio, as a wrong to me alone, I should have prayed for grace, to bear it patiently. I take you all to witness that I have borne many wrongs, and submitted to most grievous injuries, and, my very patience had been turned against me. I remembered, who, for me, was spit upon, and buffeted, and scourged; and I rejoiced, that, for His name, I was counted worthy of these sufferings. But, when my sacred order was invaded; when the trust, which I received from Jesus Christ, as a Bishop and Pastor of His flock was interfered with; when foreign hands attempted to come rudely in, between us, who are knit together, before God, by the holiest ties, that can be formed, on earth, there was but one course open for me to take: to resist the inroad, in the name and strength of God; and summon you, to take such counsels, and adopt such action, as the emergency demands. I have lived peaceably, with all my brethren. No one has yet complained, that I have injured or offended him. But, when Peter was come to Antioch, Paul withstood him, to the face; because he was to be blamed.—And I have now withstood, and shall withstand, as blameworthy, towards myself, the Bishops of Virginia, Maine and Ohio: and I call on you to withstand their action as an aggression on your rights, as a Convention of the Protestant Episcopal Church; as an encroachment on the freedom, which was vindicated and asserted at the Reformation; and as an attempted overthrow of the whole venerable fabric of our Catholic and Apostolic Church.

For, observe its bearings, on our relations and interest, as a diocese. The Church was not created, by the Constitution or the Canons. Long before any canons were enacted, there were dioceses; with bishops, at their head. For this cause, Titus was left in Crete, and Timothy was sent to Ephesus, and Epaphroditus went to Philippi. The relations and the interests of dioceses with their bishops are of divine authority. Constitutions and canons do but set forth, and define, them. They are the rules of order, as it were, by which the Church agrees to act, in doing its great work, for Jesus Christ. These are unquestionable truths, of universal application. They are more important, to be watched and guarded, when, as with us, a number of sovereign and independent dioceses, each one complete, in Christ, with its own bishop, have consented, for certain purposes, to come into an organized confederation. Nothing more cardinal, in such a case, than careful observation of the metes and bounds, which mark out and define the rights of dioceses. Nothing more capital, than the just discrimination, between the things which were surrendered, by the confederating dioceses, and those which were not, and can never be. 'Power always passes,' says an eminent divine and canonist,[*] of our own Church, 'slowly, and silently, and without much notice, from the hands of the many to the few; and all history shows, that an ecclesiastical domination grows up by litte and by little.' 'Then come canons, to bolster up the pilfered power, until the bold usurpation has fenced itself around with a wall, which even truth may long assault in vain. The overwhelming tyranny, from which the Reformation freed the Protestant Church, grew up, by this *paulatim* process. The very warning, let it be remembered, of the third General Council, which met at Ephesus, A. D. 431, 'that, so, the canons of the Fathers be not transgressed; nor the pride of worldly power be introduced, under the appearance of a sacred office; nor we, by little, lose that liberty, wherewith our Lord Jesus Christ, the Deliverer of all men, has endowed us, by His own blood.'—The American fathers of our Church were not unmindful of this danger. Of six general principles, established, 'as a foundation for the future forming of an ecclesiastical body, for the Church at large,' at a Convention of the Church, held in Philadelphia, in May, 1785,—the first in any of the States, at which the laity were present, the last recited was in these words: 'that no power be delegated to a general ecclesiastical government, except such as cannot conveniently be exercised by the clergy and laity, in their respective congregations.' Of course, when diocesan conventions came to be organized, with clergy and a representative laity, the reservation became more stringent; as it became more available, and more important. Nothing can be clearer, than that nothing, which is not plainly, *ex concesso*, from the several dioceses, belongs to, or can be claimed by, any general organization. The canonist, already quoted, in a very careful and exact discrimination, between the things conceded, and the things retained, recites several instances of rights as very clearly retained by the dioceses. And these are two of them: 'To hold the sole and exclusive jurisdiction in the trial of offending clergymen, within their respective limits; and to prescribe the mode of trial.' A point, not yielded, as regards the trial of a bishop, until the General Convention of 1841. And, again, 'to have their respective bishops subject to no other prelate, and to be interfered with in the discharge of their duty by no other bishop, but in all things belonging to their office, to be equal to every other bishop in the Church.'—These instincts of diocesan self-preservation were finally embodied, in the fourth article of the Constitution; which requires, that 'every bishop of the Church shall confine the exercise of his Episcopal office to his proper diocese; unless requested to ordain, or confirm, or perform any other act of the Episcopal office, by any church destitute of a bishop.' All of them, echoes of the ancient canon. As of Nicæa, A. D. 325, that 'Bishops must not go beyond their dioceses, nor enter upon churches without their borders, nor bring confusion into their churches.' These ancient rules, embodied, in our Constitutional restriction, supply the principle, by which the canon 'Of the trial of a Bishop,' the third of 1844, must be interpreted. It must be a strict construction. Nothing must be taken, by it, to the disadvantage of the diocese. Nothing must be claimed, from it, to the increase of what is yielded to the Bishops, generally. The whole construction of the canon favors these conclusions. Authority, to make presentment of a Bishop, is first committed to the Convention of his diocese. The care, with which their action is restricted, shows the deepest sense of the importance of the act, and the necessity of guarding it, from probable abuse. Two-thirds of the clergy, entitled to seats, must be present. Two-thirds of the parishes, canonically in union, must be represented. At least, a day must pass, before the resolution offered to present, passes into the action of presentment. Two-thirds of each order present must concur. When it is added, after all these guards and limits, 'and it may also be made, by any three Bishops of the Church'—as it is now constituted, less than one-tenth of the whole number—there can be nothing more apparent, than that the presentment, by these Bishops, is provided, as a dernier resort; that the prior right and duty lie with the convention; that they must be presumed reliable, for its exercise; that they are entitled to do it on their own instance, at their own time, and in their own way; and, that, only, in the case of culpable neglect; as for heresy, when the convention itself is heretical; or, if for immorality, when the convention is overruled, or, in some other way, deprived, of its free action, is the alternative to be employed. An alternative, which, if not strictly guarded, and made fearfully responsible, will exercise an *in terrorem* influence, in all the dioceses; tempt, on the one hand, to the pandering to power, and to grasping after it, on the other; and create, extend, and make perpetual, a mutual distrust and jealousy, which will destroy the possibility of love. No doubt three Bishops may present. As little doubt, three Bishops never can present; and not imply, by their presentment, the inability, or else, the indisposition, of the Convention, to discharge what they believe to be its duty. An exercise of judgment, it will, at once be seen, most delicate, most dangerous. To be shrunk from, by all Bishops; so long as conscience suffers them to shrink; and, then, to be performed most carefully, most tenderly, with most exact observance of the law. To be resisted by all Conventions, unless all the letter of the law, with all its spirit, can be clearly shown to authorize, not only, but require, it. To admit any other construction, in the premises, is to allow the monstrous supposition, that the convention of a diocese, in which a thousand pastors feed a thousand flocks, may, in the matter of the presentment of its diocesan, be set aside, and superseded, by 'any three,' out of three hundred bishops. Is to incur, the fearful risk, in times of doctrinal discussion, or ecclesiastical division, of offering a premium to dissatisfaction and sedition; that, so, numbers may be regulated and votes controlled, for the establishment of a hierarchy, or for the attainment of a primacy. We need but look to Rome, to see what has been. We need not look so far, to see what may be.

Such is the theory of the "Canon of the Trial of a Bishop," so far as the presentment, by three Bishops, is concerned. Such are some of the dangers to which it is exposed. And such the care and caution, with which it needs to be interpreted, and acted on. Its bearings, and relations on the diocese, as connected with the action, which is now complained of, are now to be set forth. In doing so, there shall be no want of pains, that self control and self-subjection can supply, to merge the personal in the official. And the utmost brevity shall be employed, which truth and duty will permit. As late as the annual convention of the diocese, which met at Newark, in 1848, there was no intimation of complaints, against the Bishop. Nor, until the early part of the next year. He had been, then, for sixteen years, engaged in carrying on an institution for Female Education, on Church principles; and was connected, of necessity, with large financial responsibilities and transactions.—These were greatly increased, when, in 1846, a College was established; and the Trustees being without funds for the purpose permitted him to use the College property; and carry on the Institution, at his own risk, and for his own advantage. It seemed the only way to get the work in operation. The enterprise was prosperous. Buildings and fixtures and furniture were needed. The Trustees had no funds. They permitted the Bishop to collect money, in their name and to use it for them, in his discretion. But his duties in the College, increasing with its increase, forbade his going from home, on such an embassy. And the pressure for accommodation being urgent, he yielded to the importunity of those, who, on his responsibility, were willing to erect the buildings; and being without pecuniary means, himself, embarked his credit in the undertaking. The work went on. The debt, incurred, pressed heavily. The expected relief was not received. The cost of carrying the debt, and meeting the demands of an increasing patronage, was ruinous. As it could not be paid, and had no basis in real estate, it had to be turned, from time to time. And, every time it had to be turned, the weight was fearfully increased. A sickness, of five months, suspended all personal exertion, and, after an unsuccessful effort to continue the Institutions, by special Trustees, with an extension from the creditors, the Bishop, by the advice of some of the most influential laymen of the diocese, made, on the 26th day of March, 1849, an assignment of all his property. Arrangements were completed, to carry on the Institutions, under his direction, through the agency of others; and they opened, on the first day of May, with the fairest prospect of success. On the 30th day of May, the annual convention assembled, in this city. And, on the next day, a Lay Deputy from St. Michael's, Trenton, introduced the following preamble and resolution: "Whereas, a Bishop should be blameless, and should have a good report of those that are without, lest he fall into reproach; and whereas, public rumor, as well as newspaper publications, have made serious charges against our Bishop, impeaching his moral character, tending to impair his usefulness, and to bring the Church of which he is Bishop, into disrepute, therefore *Resolved*, That a committee be appointed consisting of three clergymen and three laymen, who, or a majority of them, shall make such inquiries, as shall satisfy them of the innocency of the accused, or of the sufficiency of ground, for presentment and trial; and that they do make report to this Convention, at its present session, or at such other time, as this Convention shall designate." The full and minute report which has been made public, drawn up by a distinguished lay member of that Convention, and certified by his well known initials, dispenses with the necessity of detailing the proceedings, which followed. There was a wide and earnest discussion. No one admitted that the course pursued was regular or allowable. All who opposed it, declared themselves ready and willing, to receive authenticated charges, and to give them the fullest, most deliberate consideration. Challenges, more bold, unqualified, unsparing, were never made. And were not met, in any way; to secure the attention of the Convention. When the vote was taken, on the resolution, no voice sustained it. When the Convention had adjourned, the mover of the resolution, in the presence of the whole assemblage, offered his hand to the Bishop; and declared himself entirely satisfied with the result. And the Convention of this diocese, at two subsequent annual sessions, have signified their own satisfaction, by their perfect silence on the subject. Consider the circumstances of the case; and say, if they had not reason to be satisfied. The Bishop of the diocese had lived in Burlington, more than sixteen years. During all that time, he had had the care of souls, as the Rector of the Parish. For twelve years he had been engaged in a responsible and arduous business, as the Founder and Head, not only, of two extensive Academic Institutions, but as their financial provider and director. He had thus been brought in contact, every way, with every body.—With a large and increasing number of parishioners; with numerous and powerful patrons; with a host of persons, in various departments of academic and subordinate service; with business people, of every kind; and, with the whole community. He had failed, in his business; disappointed the expectations of many; put them to serious inconvenience, it might be, subjected them to loss. Two months after this occurrence, the Convention sat, in the very seat and centre of all this. The delegates, Clerical and Lay, were dispersed about the town. Their coming had been known, from the beginning. There were time and opportunity, to prepare charges, if there were grounds for any to be made. There was access to those, who could present them, and enforce them. There was, at least, one willing hand. And that presented itself, late on the second day of the session, and, on the sole ground of "public rumor, and newspaper proceedings," laid on the table of the Convention, a resolution of accusation against the Bishop. Let it be supposed, that the same hand, or any other, had laid on that table, articles of presentment, duly framed; and the Convention, after a consideration and discussion, of several hours, had said, unanimously, We will not receive them; the subject shall not be entertained; and who is he, that should declare such action not compatible, with its responsibilities and rights, or deny that it was final? There are charges so monstrous, there are assertions so outrageous, that an instinct of humanity revolts, at their reception; and an acclamation of indignant virtue scouts them, from its presence. It cannot be denied, and never has been, until within the last few months, that this Convention, in the month of May, 1849, being in full possession of the whole case, as concerning the Bishop, or in a position to have that full possession, did freely, fully and finally dismiss the subject; and, by that act, declare its full, perfect, and entire satisfaction, with the innocency of the accused. 'The vote of the Convention in 1849' writes a man, than whom the State of Pennsylvania holds not one of higher character and influence, 'had struck your chief accuser dumb; a vote given on the spot, in answer to every local complaint; and suited by its earnestness and unanimity to supersede all further investigation.' 'The public, generally, viewed it as a full refutation.' Until new subject matter, for an accusation has been found the action of that Convention, is insisted on as final. The action *has* taken place in diocesan Convention. The Bishops cannot take it up. To admit it, were to surrender the very outposts of all freedom, ecclesiastical and civil. Against such action, the Bishop of this diocese has protested; and now protests, again; and ever will protest. He protests, not for himself, alone, or chiefly: but for the diocese; for his successor; for the whole Church; for every Bishop, always, and everywhere. He may be left to protest, alone. He may be left, to suffer. He may be left, to fall. But, it never shall be said of him, that he was faithless to the trust, which he received from Jesus Christ, to be transmitted, unimpaired, to his successor. It never shall be said, of him, that, in the time of trouble, he forsook the flock, which Jesus Christ has left with him, to feed; and fled.

But, there is a further ground of protest and resistance. Suppose, that this Convention had not acted, in the case. Suppose its action had not been conclusive. The Bishops or any of them, would have had undoubted right to make inquiry, in the case. If they did, they would have been expected to do so, under a full sense of what is due to every brother; and with a careful observance of all the charities and all the courtesies, involved in that relation. But, to make inquiry would have been their right. It might have been their bounden duty. For such an inquiry, every facility would have been furnished. To such an inquiry every encouragement would have been given. The books would have been thrown open. The Institutions would have been thrown open. The access to every person and every paper, connected with the business, would have been thrown open. No one, that knows the truth, in this connection, doubts the issue, for a moment. No wrong has been done. No wrong could have been discovered. Complete and perfect satisfaction would have waited on, would have met half-way, an inquiry, instituted so, and so conducted. Or, for a moment, grant, it was not so. Then, any three of all the Bishops would have had the clear canonical right to present. But, only to present. *No right*, conceded to them, anywhere, no right, in nature, or in reason, and, much less, in Christian obligation, and ecclesiastical relations—to adopt a list of accusations, supported but by rumor, and without suitable inquiry, as to the responsibility of those who furnished them, as the ground of an official action; *no right*, to make a formal communication, under their official signatures; *no right* to call, in such official paper, on a diocesan Bishop to take prompt and effectual measures for securing the action of his Convention, under the Canon, "Of the Trial of a Bishop;" *no right*, to express judgment as to the past action of a diocesan Convention, as having refused 'to institute inquiry,' or neglected to do it, 'for too long a period,' or performed its duty 'unfaithfully,' and as having been 'resisted and prevented' when the attempt was made, to induce them to discharge it; *no right*, to indicate as the course to be pursued the calling of a 'Special Convention' 'without delay,' when the matters in accusation were, at least, three years old, and the stated Annual Convention of the Diocese was to be held, in less than four months; *no right*, to direct that such Special Convention should be for the purpose of 'a full investigation, of all that has been or *may be*' charged, 'whether in the document transmitted' or 'otherwise;' *no right*, to require of such Convention when it should be called, as the only means of satisfying others, and removing 'the suspicion of great guilt' the appointment of a Committee; *no right*, to imply that such Convention would appoint any other than 'an impartial and intelligent Committee, in whom great confidence' would 'be reposed;' *no right*, to furnish instructions for such Committee, when appointed, as to the nature and extent of its investigations: *no right*, to declare, beforehand, and lay down as law, that 'no mere report of a Committee, or vote of a Convention declaring a belief of innocency, and that an inquiry is unnecessary will suffice,' to vindicate reputation or 'give satisfaction to the public,' and, that 'nothing but such an investigation' will satisfy those who are deemed 'unfriendly,' or 'relieve the minds of friends;' *no right*, to call upon the Bishop to 'disprove' or 'satisfactorily explain' the things laid to his charge, or else 'acknowledge' them; *no right*, finally, and above all, to declare the purpose, in the failure to make such disproof, or extenuation, or to make it satisfactorily to them, to present the Bishop of New Jersey—the alternative proposed, in terms, being, either, a presentment made by the Convention, or sufficient reasons assigned by the Convention, why it is not merited; or else, the three communicating Bishops themselves, to institute a trial, according to the Canon of the General Convention: in one word, in the Bishops of Virginia, Maine, and Ohio, no right, in any form or shape, much less, in the form and shape adopted by them, to dictate to the diocese of New Jersey, and its Bishop, under the enforcement of a threat, a course of action, to be pursued, by them.

The Bishops of Virginia, Maine and Ohio, with an unquestionable right, upon the hypothesis now made of no conventional action, or of unsatisfactory inquiry on their part—to present the Bishop of New Jersey, if they believed they were bound to do so, under all the circumstances, by their vows of consecration, had no right to adopt a list of accusations, presented upon public rumor, and without inquiry as to the responsibility of those who presented them, as the ground of an official action. That the action was official, is apparent, by the whole terms and tenor of the communication; by the pains taken to secure the number of signatures required for an official act; by the official style adopted, in the signatures; and by the formal, unpersonal, and abrupt communication, which accompanied the document, 'Bishop Doane is requested to communicate his determination to Bishop Meade.' That the accusations furnished to the Bishops were presented on public rumor, the communication of the four laymen shows for itself. That the three Bishops, not only received but adopted it, is obvious, from their language. 'Such is the character,' they say, 'and so great is the number of charges specified, in that document, that we do not feel ourselves at liberty to decline the call thus made upon us.' They speak of 'the reasonable demands of complainants.' They describe the charges made, in the document, before them, as of a nature to cause 'great grief' to many; to have occasioned 'the injury of religion;' and to warrant 'the suspicion of great guilt.' That this was done without suitable inquiry, as to the responsibility of those who furnished them, rests on the reasonable claim, that such inquiry should have addressed itself to the Bishop, concerned in the subject of it, or to his friends; or, at least, to some of his neighbors: which it did not. The Bishops of Virginia, Maine and Ohio, had no right to pursue the course of action which they adopted, on the *ex parte* representations of four persons; one of them extensively known to have been opposed to the Bishop for many years, in the proceedings of the Convention; and of another, known, as extensively, to be in opposition to his Bishop; and, that, when one of their number, the Bishop of Ohio, was in the diocese, and in the city of Burlington; and had the opportunity to inquire into the allegations, or into the responsibility of those, who presented them; and did not do it.

The Bishops of Virginia, Maine and Ohio, with an unquestionable right, upon the hypothesis now made, to present the Bishop of New Jersey, if they believed they were bound to do so, under all the circumstances, by their consecration vows, had no right to make a formal communication to him, under their official signatures. No one of them is his ecclesiastical superior. The three, together, have no ecclesiastical superiority over him. This Protestant Episcopal Church still holds to 'the ancient customs' enjoined at Nicea, in A. D. 325; still stands upon the fundamental principle, on which the American dioceses came together, in A. D. 1785: 'to have the respective Bishops subject to no other prelate, and to be interfered with in the discharge of their duty, by no other Bishop; but in all things belonging to their office, to be equal with any other Bishop, in the Church.' They might have made the canonical presentment. They hold no other official right, in regard to him. They might have addressed him, jointly or severally, as Christian Brethren, in the common bond of the Episcopate. They have no right to address him, in official form, and with the authority of their official station.

The Bishops of Virginia, Maine and Ohio, with an unquestionable right, upon the hypothesis now made, to present the Bishop of New Jersey, if they believe they were bound to do so, under all the circumstances, by their vows of consecration, had no right, to call on him, in an official paper, to take prompt and effectual measures for securing the action of the Convention, under the canon, 'Of the Trial of a Bishop.' They rightly state the expectation of the Church, in that Canon, to be, that action shall 'first take place, in diocesan Conventions;' though, by, subsequent limitations, they deny it, and destroy it: constituting themselves the judges, as to whether a diocesan Convention shall act; a power which no Canon could confer on them; because it would annul the first and fundamental principles of Episcopal independence, and diocesan sovereignty. But, most assuredly, they have no right, officially, to call upon the Bishop, to secure the action of his own Convention, in a matter of discipline, relating to himself. The relations between the Bishop of a Diocese and his Convention are the most delicate, that can exist, on earth. They must be close. They must be private. They must be sacred. If any one may come between them, if any thing can be supposed possible to come between them, there is an end of intimacy, there is an end of confidence, there is an end of mutuality. It is what the ancient canons so positively forbid, 'the Bishops must not go beyond their dioceses, nor enter upon churches, without their boundaries, nor bring confusion into their churches;" and what the constitution for the government of this church expressly ordains, every Bishop of the Church, shall confine the exercise of his episcopal office to his proper diocese.

The Bishops of Virginia, Maine and Ohio, with an unquestionable right upon the hypothesis now made, to present the Bishop of New Jersey, if they believed that they were bound to do so, under all the circumstances, by their vows of consecration, had no right to express their official judgment, as to the past action of the Convention of his diocese, as having refused to institute inquiry, or neglected to do it, for 'too long a period,' or performed the duty unfaithfully; and as having been resisted and prevented, when the attempt was made. The sufficient disposition of all this will be found in the official record,[‡] in the Journal of 1849, so far as that Convention is concerned; and for the subsequent Conventions, in the reference, to the recollections of their members.

The Bishops of Virginia, Maine and Ohio, with an unquestionable right, upon the hypothesis now made, to present the Bishop of New Jersey, if they believed they were bound to do so, under all the circumstances, by their vows of consecration, had no right to indicate, as the course to be pursued, the calling of a Special Convention 'without delay;' when the matters in accusation are at least three years old, and the stated annual Convention of the diocese, was to be held in less than four months; no right to direct that such special Convention should be for the purpose, of a full investigation of all that has been, or 'that may be,' charged, whether in the document transmitted, 'or otherwise.'—Where did these Bishops get the power to issue their *mandamus*, to compel the Convention to discharge its duty? Why, when almost three years had passed, since the occurrence of the last of the accusations, charged, as criminal, this hot impatience that could not wait from the second day of February, till May, when the annual Convention meets; but must have a 'Special Convention,' and that 'without delay?' And, where, their right to issue a roving commission, for this Special Convention, for the full investigation, not only, of what has been, but of 'what may be' charged; not only for the allegations presented in the document transmitted, but in any 'otherwise?' Where is the limit to so broad a claim? Who is to see the first end, of what has reached so far, at first?

The Bishops of Virginia, Maine and Ohio, with an unquestionable right, upon the hypothesis now made, to present the Bishop of New Jersey, if they believed, they were bound to do so under all the circumstances, by their vows of consecration, had no right to require of such 'Special Convention,' when it should be called, as the only means of satisfying others, and removing the suspicion of great guilt, the appointment of a Committee; no right to imply that such a Convention would appoint any other, than an 'impartial and intelligent Committee,' in whom great confidence would be reposed;' no right, to furnish instructions for such Committee, when appointed, as to the nature and extent of its investigations; no right, to declare beforehand, and lay down as law, that no mere report of a Committee, or vote of a Convention, declaring a belief of innocency, and that an inquiry is unnecessary, will suffice to vindicate reputation, or give satisfaction to the public; and that nothing but such an investigation will satisfy those who are deemed unfriendly, or relieve the minds of friends. One knows not which to wonder at the most; the complacency that undertakes to represent the public, the friends alike, and those who are 'deemed unfriendly,' and prescribe just the course, which will be satisfactory, when no other will; or the boldness, which presumes to make it indispensable.—Will it be believed, that these words are written to a Bishop? Will it be believed, that they are written of a Convention, which includes, with seventy clergymen, the representatives of sixty congregations? Will it be believed that they apply to freemen? Will it be believed that they apply to Protestants? Really, there are truths, which are more strange than any fiction: and these are of them.

The Bishops of Virginia, Maine and Ohio, with an unquestionable right, upon the hypothesis now made, to present the Bishop of New Jersey, if they believed that they are bound to do so, under all the circumstances, by their vows of consecration, had no right to call on him to disprove, or satisfactorily explain, the things laid to his charge, or else acknowledge them. When was this new administration of the law against alleged offenders, introduced? Or, is a Bishop, when accused, an outlaw? 'It would certainly be introducing a new and dangerous principle in our jurisprudence,' writes an eminent layman, from another diocese, 'to require a person, accused of high misdemeanors or crimes, that he should be able to disprove or satisfactorily explain, the things laid to his charge,' Under such a rule who would be safe? Even the secular law is of a more Christian character than this. In cases of the grossest felonies, our courts are prone to caution jurors, against allowing their judgment to be swayed to the prejudice of the prisoner, by 'rumors, publication in newspapers,' or other extraneous appliances, and to enjoin them, to give him the benefit of every doubt; observing in its strictest sense, the humane maxim, the boast of the Common Law, that the accused is entitled to be considered innocent, until he is proved guilty. It would hardly seem possible, that some of the highest dignitaries of our Church, a Church of charity, and forbearance, would desire to reverse this maxim; and yet the course proposed to you, by your right reverend brethren, proposes no less.

The Bishops of Virginia, Maine and Ohio, with an unquestionable right, upon the hypothesis now made, to present the Bishop of New Jersey, if they believed they were bound to do so, under all the circumstances, by their vows of consecration, have no right to make his presentment dependent on the failure, to make such disproof or explanation, or make it satisfactorily to them, the alternative proposed being, either a presentment made by the Convention, or sufficient reason assigned by the Convention, why it is not merited; or else the three communicating Bishops, themselves, to institute a trial according to the canon of the General Convention; in one word, the Bishops of Virginia, Maine and Ohio, have no right in any form or shape, much less in the form and shape adopted by them, to dictate to the diocese of New Jersey, and its Bishop, under the enforcement of a threat, a course of action, to be pursued by them. This is the acme of the wrong. The Bishop of New Jersey is to call a 'Special Convention,' to investigate the charges made against him; and that Convention are to make the investigation, in exact accordance with the mind and will of these three Bishops. Or, else they will present him. To avoid a presentment, he is to admit that he is afraid to be presented. To shield their Bishop from presentment, the Convention must admit their fear of the results of the presentment. Could it be believed, that any Bishop, or that any convention, could be so driven? Most certainly, the Bishop of New Jersey cannot be.

Will it be said, that all that was designed, was to advise? Why the necessity of just three Bishops, to advise a brother? Why spend the time, from September 22d, 1851, to January 15th, 1852, in the pursuit of a third Bishop, merely to give advice? Why give advice in an official form, and with official signatures? Why give advice with the enforcement of a threat? Above all, if the sole object were advice, how comes it that the Bishop of Ohio, writes to the Bishop of Virginia, on the 15th of January, 1852: 'You are aware, that I was applied to, long since, in connection with Bishop Burgess and yourself, to take into consideration, certain serious charges, preferred against Bishop Doane, by a respectable layman of his Diocese, *with reference to his being presented for trial*.'

Or, is it said that the communication from the Bishops of Virginia, Maine and Ohio, was private, to the Bishop of New Jersey? That its publicity is his act, and not theirs? How does it come to pass, then, that the alternatives which they propose are both of them, public, solemn, world-resounding acts: to call a special convention of its own diocese, for the investigation of his conduct, that they may present him, or show why, he should not be presented; or else, themselves, to institute a trial? And these are private acts!

'It were a delicate stratagem, to shoe
'A troop of horse with felt.'

But, if the letter of the Bishops was a private letter, how came its tenor to be known, and its proposals talked of everywhere, throughout the land, before the Bishop of New Jersey had received it? How came it to be matter of public remark, in Washington, in January, that the Bishop of New Jersey was to be tried? How came a traveller from the South-West, to learn, in one of our remotest western dioceses, in December, that such a letter was in progress to the Bishop of New Jersey? How came it to be familiar, in an Eastern diocese, that the Bishop of Maine, was committed for such a movement? How was it on the lips of light and trifling talkers, in the city of Trenton, in September, that everything was all arranged, three Bishops secured, and the Bishop New Jersey marked for ruin? Was it a private letter, to the Bishop, not received until February 2d, that gave wind to all these rumors?

But it is said, and that by friendly mouths, sometimes, why should the Bishop of New Jersey, not desire an investigation? Is it in proof that he does not? Has he yet shunned it? Has he shown himself unready to confront it? That he has not sought it is the truth. The action of the Convention of 1849, within three months of any claimed occasion, might well be taken as the starting point of his assurance, that investigation was not needed. And the progress of his diocese, the patronage of his Institutions, the perfect unanimity of his parish, and the unfaltering confidence of the community in which he lives, and the hundreds, everywhere, who honor him as friends, have re-assured that strong assurance. As soon as he was apprised of the intended introduction of the resolutions, into that Convention, he required of all his friends, to urge their introduction. When introduced, he threw no hindrance in the way of their unlimited discussion, and unhindered issue. At no succeeding moment, has he held himself other than ready, to answer any question, or further any inquiry, that any one might ask, or institute. And, when, for the first time, on the second day of February, the accusations against him, took, to his eye, the aspect of responsibility, he threw them all before the world, with a reply; which, as more than a hundred letters, through the length and breadth of all the land, from men, whose names are honor, influence, integrity, bear unsolicited and unexpected attestation, entirely meet the case. This, surely, has no look of shrinking from publicity, or fearing an investigation. But to invite it is another thing. Others, that have not had, from God, the gracious gift, to stand and bear, as he has stood and borne. Others, who, as unquestionable, as he is, in integrity, might be more easily alarmed; and driven, by violence, against the wall. He stands, for all such persons. No precedent of his shall ever peril them. For them, more than for himself, by far, his answer is, to whosoever will, if you desire investigation, come and make it! Made, in a canonical way; made in a christian spirit; made, as humanity will sanction it, he meets it, in a moment; and leaves God to guard the right.

Dearly Beloved, the Clergy and the Laity of this Convention, your Bishop was a man before he was your Bishop; and is, yet. He has been grievously assaulted; and, in the fear and strength of God, he has protested, and resisted. On the ground which he has taken, as he believes, impregnably, with the testimony of a good conscience, and with the avalanche of attestation which has rushed in, in his behalf, he might, so far as he himself, his children, and his name, can be concerned, rest well contented. But that he is your Bishop, is more to him, than that he is a man. Therefore the call of this Convention. Therefore your presence. Therefore this statement of the case. It has been made fearlessly, but charitably. It has been made in God's name, and for the Church of Jesus Christ. He stands by it now. He humbly hopes for grace, to stand by it, when he shall stand before his Saviour-Judge.

And, now, the matter is with you. You have your duties and your rights as well as he. You know your duties, and you know your rights. Your rights you will maintain, your duties you will discharge. I exhort you to firmness and decision, as becomes men, entrusted with the "Ark of God's magnificent and awful cause." I exhort you to moderation, to forbearance, to forgiveness, as sinners whom the blood of Jesus has redeemed. In all humility, I ask for you, the presence of the Divine and Holy Spirit. In all affection, I commend you to the guidance and protection of the Father of our Lord and Saviour Jesus Christ. 'The God of peace, who brought again from the dead our Lord Jesus Christ, the Great Shepherd of the Sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do His will; working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

G. W. DOANE.

Riverside, March 17th, 1852.

On motion of Judge Dayton Ogden, it was

Resolved, That a committee of five Presbyters and five Laymen be appointed by ballot, on open nomination, to report on matters brought before this Special Convention.

The Rev Dr. Barry, the Rev Messrs. Dunn, Williams, Southard, Kidney, Watson, and Brown, were put in nomination from among the presbyters; and of the laity, the Hon. Judge Carpenter, Hon. Mr Miller, U. S. senator, Capt. Engle, Hon. Mr Ryall, Mr A. C. Livingston, Dr. Thompson, and Judge Ogden. The Rev Messrs. Watson and Brown, as well as Dr. Thompson and Judge Ogden, declined to serve. There being thus only five of each order in nomination, the ballot was, on motion, dispensed with, and the following committee was declared elected:

PRESBYTERS.

The Rev. E. D. Barry, D.D., Rector of St. Matthews', Jersey City.

The Rev. Clarkson Dunn, Rector of Christ Church, Newton.

The Rev. James A. Williams, Rector of St. Mark's Church, Orange.

The Rev. Samuel L. Southard, Rector of the House of Prayer, Newark.

The Rev. John S. Kidney, Rector of St. John's Church, Salem.

LAYMEN.

The Hon. Thomas P. Carpenter, of St. Paul's Church, Camden.

The Hon. Jacob W. Miller, of St. Peter's Church, Morristown.

The Hon. Daniel B. Ryall, of St. Peter's Church, Freehold.

Capt. Frederic Engle, U. S. N., of St. Mary's Church, Burlington.

Alfred C. Livingston, Esq., of St. Michael's Church, Trenton.

The committee on Election Certificates, reported through their chairman, the Rev Mr Stubbs.

On motion, the Convention took a recess of one hour.

EVENING SESSION.

The Convention re-assembled at 5 o'clock P. M., and was called to order by the Bishop.

The Rev Mr Stubbs moved to admit to a seat the Delegate from the Church at Chew's Landing, although his election was not technically canonical. After some conversational debate, in which the Bishop, the Hon. Mr Ryall, and Judge Ogden took part, the Delegate was unanimously admitted to his seat.

Mr Stubbs then brought up the case of some additional delegates from Gloucester City, not elected at the annual election.

Mr Crispin moved that they be also admitted: but after some remarks made, the motion was dropped for want of being seconded.

The Rev Mr Dunn (the Rev Dr. Barry, chairman of the committee, being too unwell to attend) then presented the following preamble and resolutions, as unanimously reported by the committee:

Whereas, The Right Reverend William Meade, Bishop of the Protestant Episcopal Church in Virginia, the Right Reverend George Burgess, Bishop of the Protestant Episcopal Church in Maine, and the Right Reverend Charles P. Mc Ilvaine, Bishop of the Protestant Episcopal Church in Ohio, did address the Right Reverend the Bishop of this diocese, a letter bearing date the 22d day of September 1851, and delivered on the 2d day of February 1852,

And, whereas the said Right Reverend Bishops do state therein that they have received from certain lay members of the Church in the diocese of New Jersey, a communication in which they are called upon to determine whether it may be proper to institute a trial according to the Canon of the General Convention, provided for that purpose, and that such is the character and number of the charges contained therein, that they do not feel at liberty to decline the call thus made, unless the object can be obtained in some other way;

And, whereas the said Right Reverend Bishops do in such letter declare their opinion to be, that it is only when a Diocesan Convention refuses to institute inquiry, or neglects to do it for too long a period, or performs the duty unfaithfully, that the Bishops can be reasonably expected to interfere;

And, whereas the said Right Reverend Bishops do call upon the Bishop of this diocese, as the only way of obtaining the object other than an inquiry for presentment by them, that he have, without delay, a Special Convention, for the purpose of a full investigation of all that has been, or may be laid to his charge, whether in the document transmitted to them or otherwise;

And, whereas the Bishop of this diocese did, by a document bearing date the 2d of February 1852, refuse to pursue the course thus pointed out, and did protest against the action of the said Right Reverend Bishops as an aggression on the diocese of New Jersey, as an invasion of his sacred rights, and as a dictation to pursue a course marked out for him and his convention;

Therefore, *Resolved*, that the refusal of the Right Reverend Bishop of this diocese to call a special convention, for such purposes, at the instance of the Bishops of Virginia, Maine, and Ohio, meets the entire approbation of this convention, it being in conformity with ecclesiastical law, a proper assertion of episcopal jurisdiction, and a just vindication of the rights and dignity of the diocese and convention of New Jersey, and that the official action of those Right Reverend Bishops in the premises, is, in the judgment of this body, unwarranted by any canon law, or usage of the Church.

That, in view of the unanimous action of the convention of this diocese in 1849, and of all that has since occurred, in reference to the subject matter of the alleged charges against our Bishop, this convention has entire confidence in the uprightness of character and purity of intention which have actuated him during his episcopate.

That, while the Bishop has always heretofore, and in his address this day, avowed his willingness to meet an investigation of any charges duly made and presented, and while we affirm with entire confidence in behalf of the convention of this diocese, that it ever has been ready to make such investigation, yet that this body feels no hesitation in expressing its decided opinion, that the best interests of the diocese, and of the Church at large, require no such proceedings.

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[*] A copy of this paper was sent by me, to the printer, to be included in my 'Protest, Appeal and Reply.' But, on the advice of the friends, on whom I most rely, it was withdrawn from the printer; on the ground, that it was not referred to, in the other documents.

[*] The Rev. Dr. Hawks, on the Constitutions and Canons. See also, the admirable work, "The Law of the Church," by the Hon. Murray Hoffman, of New York, late Vice-Chancellor.

[‡] The Journal says, 'After full debate and discussion of this resolution, the question being put, none voting in the affirmative, it was lost by a unanimous negative.'

Judge Carpenter moved that the report be accepted. He went on to state briefly the drift of the several resolutions. The first says that the Bishop was right in refusing to call such a special convention as was required by the three Bishops. Those Bishops had no right to presume that the Bishop of New Jersey was guilty, and then require him to prove his innocence. The second expressed confidence in the Bishop, in his integrity and the purity of his intention. The third, besides stating the Bishop's own readiness to meet any proper investigation, affirmed that the convention was ready to make full inquiry whenever specific charges should be laid before it by responsible persons.

The Rev. Mr. Rankin moved that the question be taken separately on each of the three resolutions. He then took up the subject of the first resolution, which declares that the official action of the three Bishops is unwarranted. It was unwarranted as an official letter; and that it *was* official, there could be no reasonable doubt. It was written by just *three*, neither more nor less; the precise number necessary—not to write a *private* letter of advice, for that could be done by anybody—but to *present for trial*. Then they write as "We, your brethren *in the Episcopate*"—not as "brethren" simply. Besides which they sign themselves with their official titles, which would be rather a strange proceeding in an ordinary *private* letter of advice. For his part, he was willing and ready to do his part in repelling intrusion and dictation under threat, come from what quarter it might. He then went at large into the subject of diocesan independence in the early Church, reading extracts from the Apostolic Canons, and the decrees of various Œcumenical and Provincial Councils. He referred also to the condition of the Anglo-Saxon Church, and quoted proof of his opinion from even a Roman Synod. All these were substantially embodied in the 4th Article of our American Constitution of the Church, an article, the spirit of which had been violated by the three Bishops. Their conduct was without a precedent in our country. But early times showed one closely resembling it in many features. In the year 255, Stephen, Bishop of Rome, had written a letter, intruding upon the rights of the Church of North Africa, and backing his intrusion by a threat of excommunication in case his dictation were not quietly submitted to. But St. Cyprian—a name never to be mentioned without admiration, reverence and love, summoned a council, and, far from submitting to the usurpation, sent back a firm though temperate rebuke to the Bishop of Rome, and thus preserved the liberties of his diocese. Bingham was referred to as proving the importance of this incident in establishing the ancient diocesan independence which prevailed in the primitive Church. Mr. Rankin concluded by congratulating the Convention, as he also thanked his God, that under the present intrusion, they had a Cyprian to defend *them*.

Mr. Rutherford offered a Protest, which he was allowed to read. The signers of it protested against passing any imputations against the three Bishops; for several reasons: 1st, This Convention owes obedience to the Canons of the General Convention, which give no power to a Diocesan Convention to accuse, try, or condemn the Bishops of other Dioceses. 2nd, This Convention has no canonical power to condemn the official acts of other Bishops. 3rd, The Conventions of those Bishops may pass judgment upon us in return, and on our Bishop, as we do upon theirs; and thus all harmony and peace in the Church would be at an end. This Protest was signed by Walter Rutherford and E. T. Briggs, of St. Matthew's Church, Jersey City. It was wholly technical, and expressly disclaimed any opinion as to the charges made against the Bishop. Mr. Rutherford desired to have the whole Protest spread upon the minutes.

A debate now followed, on the point of order, whether a protest were receivable before the Convention had made any decision to protest against? In this debate, the Hon. Mr. Miller, the Hon. Mr. Ryall, Mr. Rutherford, the Rev. Mr. Dunn, Judge Ogden, Mr. Chetwood, and Mr. Wakefield took part. The Protest was then passed over informally as not in order.

The Rev. Mr. Thompson agreed with the first resolution himself. But he doubted the power of the Convention to pass judgment on the Three Bishops. How could it act as a Court, without witnesses or law? He could not support the last part of the resolution. If the Three have acted uncanonically, the Bishop of New Jersey could have them presented and tried for it. By our assuming power over them, we should be doing the very thing we blame in them. He moved that the latter clause of the resolution be struck out.

The Rev. Mr. Boggs moved, instead of striking out, to substitute "and *we hereby protest* against the action of the Three Bishops as unwarranted," &c. Nobody could doubt our power to protest against anything we please.

The Rev. Mr. Thompson accepted the substitute.

Judge Carpenter allowed that we had no power or right to judge or try Bishops. But if they interfere with our rights, we must have the power to state the reasons why we approve *our* Bishop's conduct. Every error of judgment does not imply a presentment or a presentable offence.

The Rev. Mr. Thompson said that if we acted consistently with the declaration contained in that resolution, those Bishops *ought* to be presented.

The Rev. Mr. Kidney said that if the *Convention* felt itself aggrieved by what the Bishops had said in their letter about *it*, it had a right to speak. Every man has a right to repel officiousness.

Mr. Halsted (the getter up of the memorial to the three Bishops) affirmed that the power to pass judgment, implied the power to try. Every man on trial ought to be *heard* before he is condemned. No man, however low and worthless, was ever arraigned before he is asked what he has to say? And were these three learned, high-minded and noble prelates of the Church to be condemned unheard? Where is the *evidence* against them? Why were they to be condemned, and judgment passed on them by prejudice, and without proof? He professed that this Convention had no power or authority to pass any such judgment. And for what were they to be condemned? For writing a private letter of advice, which anybody had a perfect right to do. He denied that the three Bishops had taken any official action whatever. Their letter was a perfectly kind and courteous letter. (General laughter all over the building; upon which the Bishop rose and begged that the gentleman might be listened to without interruption, as long as he chose to speak.) Mr. Halsted went on to say that he was amenable to God, and to nobody else, for what he said. That letter, he repeated, was a kind and courteous letter. Those Bishops would have been blamed if they had not done just what they did. We were bound, at least, to give them credit for a good motive. Christian men, especially where the actions of Christian Bishops were concerned, were in duty bound to be guided by the law of charity. At any rate, those Bishops had not acted as they did, at the suggestion of the poor laymen who signed the memorial, for *they* would not have given them any such suggestion. We ought not to assume that those Bishops meant to insult the Diocese or infringe on its rights. That letter was addressed to Bishop Doane, not to the Convention; the Convention had therefore nothing to say about it. How did it interfere with their rights? This was all an assumption without foundation. He protested against the usurpation, attempted in that very resolution, of condemning Bishops of other Dioceses, and that unheard. He thought, moreover, that Mr. Rutherford's Protest was properly offered, and would be out of order at any other time.

Mr. Wakefield said that the resolution was confined within a narrow compass. No Bishop has a right to offer advice in his official character. This letter had every mark of an official document, and that from beginning to end. It is dictation, and dictation under a threat. "Where was the evidence?" There was no evidence needed, except the letter which was before them. Bishops had no right to interfere with one another. The only exception to this rule was the canon giving the power of *presentation*—but *not* of intruding advice, or dictating under a threat. It is objected that we have no canonical power to pass judgment upon Three Bishops. This is all a mere quibble on a word which has two meanings. We express our judgment every day about men and things, without supposing that we have the power to levy on property or imprison the persons of those concerning whom our judgment is expressed. To put a technical legal sense on it, as it occurs in this resolution "in the judgment of this body, their official action is unwarranted," &c., is to give it a forced sense which nobody means, and nobody can believe is meant. No court ever couches its decrees in language like this. It means only our opinion—and we have a right to express our opinion. So may other Conventions express their opinion of our Bishop—*when he interferes with them*. The resolution only declares that their action is "unwarranted by any canon, law, or usage of the Church"—a *very* mild expression. Can we not express *that* about anybody? If that judgment is not true, let them *show* a canon, or custom, that *does* warrant that letter.

The Rev. Mr. Boggs thought his amendment was stronger than the resolution, and he would like to make it stronger still. He thought we had better not express an opinion about the Bishops, but only stand up for our rights.

The Rev. Mr. Dunn said he would make a short speech about a long one. He congratulated Mr. Halsted on having become so good a churchman, and holding Bishops in so great honor and regard. He was glad to find him so cautious about condemning a Bishop, so desirous that a Bishop should not be prejudged, before he was proved guilty, and so charitable in expressing an opinion about a superior (pointing towards the Bishop). But this excellent text will bear another sermon. He would like to know how such sentiments were consistent with the course he had taken against his *own* Bishop? (Mr. Halsted here broke in, saying, "You have travelled from the question to make a personal attack on me, and I claim to be heard in reply.") Mr. Dunn resumed. Self-defence, he said, was the first right of nature. No man has a right to assault another: but an assaulted man *has* the right to defend himself, and has also the right to *say* that his assailant has no *warrant of law* for his attack.

Mr. Halsted said a personal attack had been made upon him, and he claimed to be heard in reply. He was willing to give a full history of his course towards the Bishop. He said that when he offered that resolution in the Convention of 1849, he felt no hostility towards the Bishop. As for himself, he had been for very many years at the Bar, and was very well known. From the positions he had occupied, he had been all over the State, and was known everywhere in it. He had been a member of the Church also for many years, and a Vestryman of the Parish to which he belonged. He had thought that an investigation ought to be made, because, wherever he went, he had been taunted by those who were not churchmen. They made remarks to him about current rumors and said, "If such is your Bishop, what must your laymen be?" When he left home to attend the Convention of 1849, he had no intention of offering that resolution. On his way he had a conversation on board the steamboat, with several persons, ("Who are they?" was here asked by many voices; but without replying Mr. H. went on.) and they all thought an investigation ought to be made. On the first day of the Convention nobody moved for it. He looked around the house to see if there was any one on whom the duty would more properly devolve than on himself, but could find nobody. He had no desire to do it. He had business enough of his own to attend to. His Bishop had never wronged him, but had always treated him like a gentleman. Yet he felt he had a duty to do, and he did it.—But his words were measured. He did not vote for the resolution, because he was not an accuser of Bishop Doane. If he had voted for it, people would have said he was prejudiced against the Bishop. It was after that vote, that the matter of the Episcopal Fund came out. The Bishop said he would give security for it. I said I hoped he would. After the Convention, the Bishop called me up to him, and said, holding out his hand to me, that I had not come yet to shake hands with him.

The Bishop here rose, saying, he hoped he would not have been called upon to interrupt the gentleman, but he could not suffer a misrepresentation of *facts* to pass uncontradicted. He did *not* call the gentleman to him. Mr. Halsted had come forward to him, voluntarily, in what he thought a friendly manner. After this correction, which was given quietly and calmly, the Bishop again sat down.

Mr. Halsted said he stated what he believed to be true; but he did not claim to be infallible. Before leaving home for the Convention of 1850, he had said he meant to look after the security given for the Episcopal Fund. It seemed that everything he said was, somehow or other, carried straight to the Bishop. In that Convention, the Rev. Mr. Sherman moved for security for that Fund, and the Bishop said "The Counsellor from Trenton would attend to that." I then said "I *would* see that that Fund was secured." When I came here to attend the last Convention, a respectable citizen gave me a memorial, sworn to as an affidavit, to be laid before the Convention; and I would have presented it, had not the Convention adjourned on the first day. I, supposing that it would sit the second day, went home in the evening, and knew nothing of the adjournment till the next morning. I had now made *two* ineffectual efforts to bring these rumors before the Convention. I thought they ought to be investigated. I think so still. I therefore sent them to the three Bishops, having found other gentlemen who waited with me. The Bishops received our memorial. The rest is *their* doing, not ours. We would not have advised it. We laymen cannot present charges: we can only bring them to the notice of those who can. It is said that I have prejudged the Bishop! How have I done that? So far from it, I would not even vote for my own motion. It will give me pleasure, if all these charges should prove unfounded, or be explained satisfactorily. I deny that I have done anything that a Christian ought not to do. But *Charity* demands that when offences have been committed, justice should be done. Until a thorough investigation has been made, no resolutions passed here will ever satisfy the public.

Judge Ogden said that all this was travelling out of the record, but he was not sorry for it. The discussion had been provoked by the Rev. Mr. Dunn, and he was glad Mr. Halsted had replied. But now that he had had his say, it was to be hoped they would return to the merits of the question before them, which was on the proposed amendment. The amendment was in stronger language than the resolution; he therefore preferred the latter should remain unaltered.

Mr. Chetwood said that Mr. Halsted could not now complain that he has had no chance to make a clean breast of it. He had had every opportunity to laud his own importance as a member of the bar and of the Church, to his heart's content. As for himself, he was not quite so old a member of the bar as Mr. Halsted, but he was old enough to know very well the position occupied by that gentleman both at the bar and in the Church. Whatever might be Mr. H.'s other qualities, however, he admired his dogged obstinacy in carrying out a fixed idea. Mr. C. went on to state what he had himself heard and seen in the Convention of 1849, at the close of which Mr. Halsted came up to the Bishop, took his hand, and said: "Bishop, I'm delighted, (or pleased, Mr. C. said he did not remember which word Mr. H. used,) at this result for your sake. What I did was not my own doing. It was *outside pressure* that compelled me to do it." Mr. Halsted here sprung up, exclaiming, "I pronounce that to be untrue!" Mr. Chetwood rejoined instantly. "My character is as well known as his. If it comes to an issue of veracity between us, I am willing to let my word go out against his any day, any where in New Jersey." (At this there was a general outburst of applause, mingled with loud hisses for Mr. Halsted. The Bishop immediately called the Convention to order, and said sternly that no such expressions of opinion could be permitted in the House of God. The business of the Convention was not again interrupted after this.) Mr. Chetwood, after declaring that he was perfectly well aware of his position, and also of Mr. Halsted's, went on to remind the Convention of the offensive course pursued by Mr. Halsted on the subject of the Episcopal Fund, in the Convention of 1850. He had been assured by a perfectly responsible committee that the security was good, yet he insisted on having the *names* of the sureties read in open Convention. He was appealed to, *as a gentleman*, not to drag into Convention the name of a *lady*; but he persisted in calling out, "Let it be read." Nor was it until after much solicitation that he was induced to come up to the secretary's table and *read* the securities in silence. He cannot say *these* statements are false. The adjournment of the last Convention on the evening of the first day has been made much of, as a trick on the part of the Bishop's friends to shirk investigation. It was no such thing. It was no one of the Bishop's friends who made that motion to adjourn. It was either Mr. Dunn or Mr. Rutherford, if he recollected aright, but certainly no one on terms of intimate friendship with the Bishop. The only voice that voted *no* was his own. And yet this adjournment has been trumpeted ever since as the work of the Bishop's friends! He said he himself voted *no*, because he saw at once what use would probably be made of it. Mr. Halsted, in his speeches, had argued over again a great part of his pamphlet, and his articles in a certain newspaper, trying to prove that the letter of the three Bishops was a private letter, and unofficial, and was only kind advice. In answer to that Mr. Chetwood read a letter from Bishop McIlvaine to Bishop Meade, from the very first sentence of which it appeared that the object contemplated from the first was *presentment and trial*. And yet we are asked, "where is the evidence? The evidence is in that *cold* letter—cold as the vapors of the tomb: and yet the gentleman calls it a *kind* letter! Particularly kind to the Convention, as well as to the Bishop! This Convention is not to be trusted to do its own business in its own way! There were only a *few* honest men in the Diocese. All the rest were under influence—in combination to prevent justice! New Jersey *has* men who would compare with any other Diocese. She was small, indeed, but she was growing, and by the blessing of God would continue to grow. He hoped the time would come when those who are now trying to hinder her growth, will help it forward. In a few years, he had no doubt that, on looking back, no one would regret their present course more heartily than themselves.

The Rev. Mr. Southard recalled the attention of the Convention to the resolution before them. The very point of the resolution was in the assertion that the three Bishops were *unwarranted* by any Canon, law, or usage of the Church.

The Rev. Mr. Starr said that the whole matter embraced in the resolutions was unconstitutional. To attempt to pass judgment on the three Bishops was against the General Constitution. To pass any resolutions about the Bishop of New Jersey, was contrary to the New Jersey Constitution, which states that no subject shall be acted upon at a Special Convention, which is not specified in the call of the Convention: and in the call of this Special Convention, they were not summoned to take any action in regard to the Bishop of New Jersey.—Resolutions touching him were therefore unconstitutional.

The question was then taken on the amendment, which was *lost*.

The Rev. Mr. Sherman asked leave of absence; which was granted.

Mr. Gifford said we must answer for all our doings here to the great assize of *the people*. He wanted more time for deliberation. In Legislatures, no such important resolutions as these were passed without longer delay and more deliberation. The members of this Special Convention were not elected with reference to this question, and could not be expected, therefore, fairly to represent the opinions of their constituents. He moved, as a substitute for all the resolutions, "That it is inexpedient to take definite action *now*, on the question before us, and that it be referred to the next Annual Convention."

Mr. Browning seconded the motion. If a storm is to burst upon us, do not let us add to the storm! He was not yet prepared to act definitely in censuring those three distinguished Prelates. They have, by canon, the power of presentment, and this must include the power of investigation. If they can investigate, they can state, in proper and decorous language, the alternative on which they will feel relieved from the necessity of so doing. They do not threaten to present, but only to investigate for themselves whether it is proper to present or not. Investigation is not the same as presentment, and it is not treating those Bishops fairly to assume that they mean the same. He thought, with the mover of the substitute, that action *now* was not expedient, because the members do not fairly represent the views of their constituents.

The Hon. Mr. Miller was very sorry this motion had been made. He thought that no delay ought to be permitted in a case like that before them. There was no necessity to go home to our constituents to learn their opinion, before we can venture to repel aggression. The Protest of the Bishop had been published for weeks, the pamphlets of the opposition had been circulated far and wide, every man, woman and child in the Diocese had heard of it, and had formed and expressed their opinions. The gentleman himself who moved the postponement, he doubted not, was very well acquainted with the opinion of *his* constituents. So were they all. But why insist upon delay? Was there any delay spoken of in the letter of the Three Bishops? Any delay in summoning a Convention, appointing a Committee, and raking up all sorts of charges and rumors? Not at all. There was no need of delay when the Bishop of New Jersey was to be attacked, or the rights of the Diocese were to be invaded. But when the Bishop was to be *defended*, and the rights of the Diocese *vindicated*—these were matters of such serious moment, that there was urgent need for further deliberation and delay, and for consulting our constituents before we can venture to act! Three Bishops, without any warrant of Canon or usage, dictate to one Bishop how he shall dictate to his clergy and laity in Convention assembled, and yet they have no right to respond in maintenance of their rights, without taking three or four months more to think about it! We are told beforehand what will, and what will not be satisfactory to the Three Dictators. No mere report of a Committee that we believe our Bishop to be innocent, will suffice. Even if we *unanimously* pronounce the charges against him to be slanderous and untrue—all this is to go for *nothing*: it cannot satisfy the nice sense of honor and justice which animates the Three. Nor is this enough. Insult is added to injury. Besides dictation for the future, we are visited with plain intimations that we have been recreant to our duty in times past. But it is said that the Letter was addressed to you, sir, not to this Convention: that it is therefore a private letter, with which we have nothing to do. But, sir, it was *not* a private letter. It was never intended to be put quietly into your pocket, and no notice taken of it further. It was *meant* to be spread before the Special Convention when called: for otherwise who could account for the calling of it? Now this Resolution simply declares that the writing of such an official Letter as this is unwarranted by any Canon Law or usage of the Church. Gentlemen on the other side oppose this resolution. But have they been able to find any Canon Law or usage of the Church authorizing those Bishops to write such a letter? If they have, let them produce it. If they have not, and can not, why can they not vote for the Resolution? Will they say that we are *trying* the Three Bishops? Not so, sir! It is the Three Bishops who have commenced the trial. They have already pronounced their judgment, that the Convention of New Jersey is *not to be trusted!* We are not trying them; we are only standing in self-defence. And is there not spirit enough left among us to do *that*, without taking several months more to rally our courage? The Hon. Mr. Miller concluded with an eloquent appeal to the Convention in favor of immediate action.

Mr. Giffard still thought the people were not sufficiently informed in regard to the questions here brought up for decision. He saw no reason to alter his opinion.

The Question was then taken on the Substitute, by Ayes and Noes, the Bishop declining to vote on this, and on every subsequent question.

	Ayes	Noes	Divided
Clergy	2	25	
Laity	10	24	2

The Substitute being thus lost, the question was taken on the 1st Resolution, which was carried:

	Ayes	Noes	Divided	Declined to vote
Clergy	25	2		
Laity	25	9	1	1

Mr. Rutherford again offered his Protest. The Rev. Mr. Sherman asked if he might sign it also? (A voice called out, "I thought we had given Mr. Sherman '*leave of absence*' long ago!"—A laugh.) The protest was again passed over informally.

The 2d Resolution, of confidence in the Bishop, being now declared in order,

The Rev. Mr. Southard rose to advocate it, not only from the heart, but as an act of simple justice to one who had labored so long, who had spent and been spent so unsparingly, and who had suffered so much on account of what he had done for his Diocese. In 1849 the Convention had rightly declared their confidence in their Bishop. Circumstances were now such as to require that vote to be repeated. It is said that this object is not included in the call of this Special Convention, and that therefore a vote of Confidence in our Bishop is unconstitutional. But, sir, this vote was implied and included necessarily in the action called for with regard to the Three Bishops, their charges against our Bishop, and their imputations upon ourselves. It was said of the vote of 1849 that it was a verdict after trial. But it was no such thing. There were no charges presented, there was no trial, there was no verdict. It was simply a vote of confidence. And what we propose *now*, is only a vote of *confidence* in our Bishop as to all that has as yet been established against him—*not* a fresh verdict after a fresh Trial. When we look at what is called *evidence* against our Bishop, no man can, it seems to me, refuse to vote for this resolution. We do not pretend to pass upon all his acts in detail; but uprightness of character and purity of intention are all we here claim for him. And who can refuse to concede him this scanty measure of justice? We do not pretend to commit ourselves in regard to the result of possible future investigations, although, for myself, I do not believe that any thing will ever shake *my* confidence in him. I only wish those three Bishops had been here to-day, that they might see and hear for themselves, and compare the *four* to whom they have listened, with the *many* to whom they have refused to hear!—After a strong appeal to the Clergy and Laity, Mr. Southard concluded by exclaiming, with great feeling,—"My father! I, for one, *will* vote my confidence in you!"

The Question being taken, the 2nd Resolution was carried.

	Aye	No	Divided	Declined to vote
Clergy	25	1		1
Laity	25	7	1	2

The third Resolution being now in Order,

Judge Ogden said that it included three distinct assertions. First, we declare—as the Bishop himself has repeatedly declared—that he is ready to meet *any* investigation. Who can say "*nay?*" I pause for a reply. (A long pause of unbroken silence.) Secondly, we declare that this Convention has always been ready to make investigation of any charges duly made and presented. This declaration was publicly made in 1849; but no charges whatever were then presented against the Bishop. If that decision had been unsatisfactory, there was a whole year's time to prepare charges so as to bring them properly before the Convention of 1850; yet at that Convention, *no charges whatever were made*, nor any motion for investigation. Still another year passed round, and the Convention of 1850 met and adjourned, and still no charges were made to this Convention against the Bishop. It is no excuse for Mr. Halsted to say that he went home that evening. The only champion of justice in the whole Diocese of New Jersey should have been at his post! His absence could not have been necessary, in order to *prepare the charges*, for he had already had two years' time, and had done nothing; and the only memorial which he professes to have had to lay before us was dated the 25th of May, the Monday *before* the Convention met. He ought to have been in his place, if he had any thing to say. Notwithstanding this willingness of the Bishop, and notwithstanding this readiness of the Convention, nearly *three* years have now passed, and yet so little has there been any sense of wrong, injustice, fraud, or scandal in our community, that *no* such charges or demand for investigation of them has ever been made, either upon the Bishop or Convention. Therefore, we make our third declaration, that it is our decided opinion that the best interests of the Diocese and of the Church at large require no such proceedings. If this our opinion is unfounded, let some one be kind enough to point out *how* this Diocese, or its important and thriving institutions, will be benefited by proceedings such as the three Bishops demand! And if the Church at large stands in any great need of such action, how is it that the four laymen were on the hunt from September to February before they could find a third Bishop sufficiently well convinced of it to sign the "kind and courteous" Letter? The Church at large felt the need of this proceeding about as little as the Diocese of New Jersey.

The Rev. Mr. Pratt claimed the right to use his voice in support of the Resolutions, for it was all he had to use. The Canons of the Diocese of New Jersey allow no Rector to vote, unless he has been regularly instituted. He, as well as a number of other Rectors elect, had therefore a voice in Convention, but *no vote*. On an occasion like the present, however, no man ought to occupy a doubtful position, and therefore he begged to be heard. He vindicated the Clergy from the charge of servility, in supporting their Bishop, and enlarged upon the obligations resulting from their Ordination vow. He recapitulated the various grounds on which the Bishop had a right to their confidence and support, and heartily advocated all the Resolutions.

The Third Resolution was passed.

	Aye	No	Divided	Declined to vote
Clergy	24	1		
Laity	22	5	2	2

The Preamble was then adopted unanimously.

Mr. Rutherford brought up his Protest again, but yielded to

The Rev. Mr. Watson, who moved that a copy of the Preamble and Resolutions be sent to all the Bishops and Dioceses. Carried.

Mr. Rutherford then asked as a favor, that his Protest (which the Rev. Mr. Sherman had signed, but his name was struck off by Mr. Rutherford) might be spread upon the minutes. The reading of it was called for, and it was accordingly read.

Judge Ogden then said that if it had been a mere protest, he would have made no objection; but it was an argument at full length, and contained statements of facts which he did not regard as correct. He therefore thought such a Protest could not be allowed. It was setting a Precedent which might be abused *ad infinitum*.

The question being taken, the Protest was refused admission to the minutes, almost *nem. con.*

On motion, 1000 copies of the Journal of this special Convention were ordered to be printed.

On motion of the Rev. Mr. Stubbs, the Treasurer of the Convention was directed to issue a circular, requesting the parishes to pay up their arrears to the Diocesan Fund.

After singing the Gloria in Excelsis, and receiving the Benediction of the Bishop, the Convention adjourned *sine die*.

The weather, during the whole day, was a furious snow and sleet storm, which could be heard roaring and raging outside, during the whole of this most important debate. Yet the building, galleries and all, was crowded during the whole proceedings; a very large proportion of the congregation being ladies, whose concern for their Bishop made them bid defiance to wind, snow, and storm. The adjournment did not take place until past 11 o'clock at night.

From the great length of the foregoing report we are compelled to omit almost everything else. *Vindex* is is in type with other communications, but has necessarily to lie over. Several acknowledgements and adverisements are unavoidably excluded.

We shall next week give an authentic copy of Mr. Dana's argument in the Prescott case.

Diocesan Intelligence.

New York.—*Episcopal Acts* by the Bishop of New Hampshire, at the request of the Ecclesiastical Authority of the Diocese of New York.

Fourth Friday in Lent, March 19, *Evening*. In the Chapel of the General Theological Seminary the Bishop confirmed *two seamen* from the Church of the Holy Comforter, who were on the eve of leaving the port, and delivered an address. The Rite was performed in the presence of the Faculty and students, after Evening Prayer and a lecture by Prof. Haight, being one of a series of Lent lectures which are delivered throughout the season on Friday evenings. The Rev. Professors Turner and Haight read Prayers, and the Rev. D. V. M. Johnson, Missionary in charge of the Church of the Holy Comforter, read the Preface in the Confirmation Office. The service was most impressive and interesting.

Fourth Sunday in Lent, March 21, *Morning*. In St Ann's Church, Brooklyn, the Bishop preached, and confirmed thirty-seven persons, and delivered an address. Morning Prayer was read by the Rector, the Rev. Dr. Cutler, and the Assistant Minister, the Rev. G. L. Platt.

Afternoon.—In St. Luke's Church, Brooklyn, the Bishop preached, and confirmed twenty-eight persons, and addressed them. The Rev. Messrs. Long, Labagh, and Baury were present, in addition to the Rector, the Rev. J. W. Diller, and assisted in the services.

Evening.—In the Church of the Holy Trinity, Crooklyn, the Bishop confirmed persons. Evening Prayer was read by the Rev. F. Peck, the Sermon was preached by the Rev. Dr. Stone, and the Preface in the Confirmation office was read by the Rector, the Rev. Dr. Lewis.

Notices.

☞ Notice is hereby given that the Pews in the restored edifice of St. Thomas Church will be offered for sale by auction on Wednesday next, the 31st March, at 4 o'clock.

For information as to the conditions of sale, apply to the undersigned.

David Hadden,
Edward M. Willett,
Andrew Russell, } Com'ee on Pews.

APPOINTMENTS OF THE BISHOP OF NEW HAMPSHIRE.

MARCH.

5th Friday in Lent, 26,	e.	St Mary's, New York.	
5th Sunday in Lent, 28,	a. m.	Holy Comforter.	
	p. m.	Holy Evangelists.	
	e.	St. Luke's.	

APRIL.

6th Saturday in Lent, 3,	a. m.	St Thomas's.	Consecration.
Sunday before Easter, 4,	a. m.	St. John's Chapel.	
	p. m.	Transfiguration.	
	e.	St Stephen's.	
Monday before Easter, 5,	e.	Holy Apostles.	
Tuesday before Easter, 6,	e.	Calvary.	
Wednesday before Easter, 7,	p. m.	St. Jude's.	
	e.	Epiphany.	
Thursday before Easter, 8,	p. m.	St. Peter's, Brooklyn.	
	e.	St Mark's, "	
Good Friday, 9,	a. m.	St. George's, N.Y.	
	p. m.	St. Paul's, Brooklyn.	
	e.	Grace, Brooklyn Heights.	
Easter Even, 10,	a. m.	St. Esprit, N.Y.	
	e.	St. Peter's.	
Easter Day, 11,	a. m.	St. Bartholomew's.	
	p. m.	St. John's, Brooklyn.	
Monday in Easter Week, 12,	p. m.	Lithgow.	
Tuesday in Easter Week, 13,	a. m.	Amenia.	Consecration.
Wednesday, 14,	a. m.	Beekman.	
	e.	Wappinger's Creek.	
Thursday, 15,	a. m.	West Point.	
Friday, 16,	a. m.	Fort Hamilton.	
	p. m.	Flatbush.	
Saturday, 17,	p. m.	Rockaway.	
1st Sunday after Easter, 18,	a. m.	Jamaica.	
	p. m.	Hempstead.	
Monday, 19,	p. m.	Huntington.	
Tuesday, 20,	a. m.	Glen Cove.	
	p. m.	Manhasset.	
Wednesday, 21,	a. m.	Flushing.	
	p. m.	Astoria.	
Thursday, 22,	a. m.	Ravenswood.	
Feast of St. Mark, and 2d Sunday after Easter. } 25,	a. m.	Richmond.	
	p. m.	Tompkinsville.	
	e.	Elliottville.	
Monday, 26,	a. m.	Factoryville.	
Tuesday, 27,	a. m.	Rossville.	
Wednesday, 28,	a. m.	Newcastle.	Consecration.

Communications for the Bishop of New Hampshire, after the first of March, may be addressed to the care of the Secretary.

Lent Lectures, Grace Church, Brooklyn Heights, A. D. 1852.

Wednesday, March 31.—*Baptismal Vow.* Obedience. 1st John, ii. 4. Keeping God's commandments.

Friday, April 2.—St. Matt. ix. 32, 33. Miracle. Casting the devil out of the dumb man.

Statement of Missionary Stations and Missionaries

APPOINTED FROM FIRST APRIL, 1851, TO FIRST APRIL, 1852, BY THE MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

COUNTIES.	STATIONS.	MISSIONARIES.
		Revds
Albany	Cohoes	Jas Adams
"	Rensselaerville	R Washbon
Columbia	Kinderhook	F T Tiffany
"	Stockport	W O Lamson
Dutchess	Pleasant Valley and parts adjacent	S Davis
Essex	Minerva	G Huntington
Franklin	Malone	Jubal Hodges
"	Hogansburgh and St. Regis Indians	E Williams
Greene	Athens and Coxsackie	N C Stoughton
"	Oakhill	L A Barrows
"	Prattsville, and Gilboa, Schoharie Co	D G Wright
"	Windham Ashland and Jewett	Thos S Judd
King's	All Saints, Brooklyn	Chas Seymour
"	Bedford, do.	Wm Long
"	Green Point, Williamsburgh	Thos Clark
"	St. John's, Do.	B F Taylor
"	St Paul's, Do.	H F Roberts
Orange	Church of the Holy Innocents	J B Gibson
Otsego	Cherry Valley, and Sharon Springs. Schoharie Co.	I L Townsend
"	Exeter	O W Thackara
"	Gilbertsville or Butternuts	J W M'Ilwaine
"	Otego and Laurens	John Hughes
Queen's	South Oyster Bay	D S Barr
Rockland	Piermont and parts adjacent	S G Hitchcock
St Lawrence	Canton	A Ogden
"	Morristown and Rossie	J Scoville
Sullivan	Monticello	E K Fowler
Suffolk	Islip and Patchogue	H M Davis
"	Sag Harbour	G C Foote
"	Setauket	F M Noll
Ulster	Marlborough and Milton	S Hawksley
Washington	Granville	W H Williams
"	Sandy Hill and Fort Ann	S B Bostwick
"	Whitehall	C E Phelps
Westchester	Dearman and parts adjacent	W A McVickar

Vacant Stations.

Columbia	Chatham 4 Corners
Delaware	Walton, Deposit and Hampden
Dutchess	Clinton and parts adjacent
"	St. Mary's, Beekman
Essex	Port Kent and Keeseville
Greene	Cairo
"	Greenville
Herkimer	Fairfield and Norway
Kings	Red Hook
Otsego	Westford
St. Lawrence	Waddington and Norfolk
Ulster	Rondout
Warren	Chester
"	Glen's Falls
West Chester	N. Salem and Patterson. Putnam Co.
Washington	Fort Edward and Argyle

By the Miss'y Com. of the Diocese of N. Y.,
Thos. C. Butler, Secy.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since last acknowledgement viz:

St Johns, Stamford, Ct, 25 25; Christ, Lonsdale. R I, 8; St Andrews par, Brunswick Co, Va, 3; St James ch, Birmingham, Ct, 4. Thro' J Loney, Esq, R A in Md: Prince George Co, St Thomas, 7; Mrs E Clapham, Charles Co, 5; Baltimore, St Peters, 121; Mt Calvary ch, half 16 25; do for Bp Kemper's jur, 5; St Andrew's par, St Mary's Co, half 10;—164 25. Lieut F F Flint, Fort Ripley, Minnesota, per Rev J Lloyd Breck, half 7 50; St Paul's, Royalton, Vt, 4; ch of Holy Innocents, near West Point, 12 50; total 228 50.

THOMAS N. STANFORD, Treas.,
Mar. 23, 1852. 137 Broadway.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

R T, bundle of clothing; a friend, do; J T, Jun, 5.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

Lot Jones, 77 2d Avenue.
March 23, 1852.

PROT. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums since 10th Feb last.

Coll, Grace ch, N Y, Rev Dr Taylor, 270; coll in box at ch of Holy Comforter, for books, 14 15; M T Nicholson, an '51, 2; Mrs Brush, thro' Rev Dr Lewis, 2; Wm Van Hook, an '51, 5; John H Earle, an '52, 10; collec'n at St John's Chapel, Rev Dr Wainwright, 192, a lady of same, thro T C Butler, 3, Rev Dr Wainwright, addl to coll, 5,—200; Miss H M Webb, an '52, 5; Miss C L Webb, an '52, 5; Mrs J W D, don, 5; Rev Dr Wainwright, an '52, 5; total, 523 15.

E. M. DUNCAN, Treas.,
Mar. 9, 1852. 114 Wall st.

FREE CHURCH OF THE HOLY MARTYRS,

Ludlow St. near Grand.

The subscriber Missionary in charge of this station acknowledges—

Lady of St Mark's ch, 5, and a bundle of clothing.

This relief was very timely. Will not the wealthy give cause of joy to the destitute (when bowed down by suffering) under the prospect of their wants being mitigated. For the last two weeks, the Missionary has been incessantly called upon.

Donations may be left with Messrs. Stanford & Swords, 137 Broadway, or with

JAMES MILLETT,
Mar. 22 1852. 308 Broome St.

MINNESOTA MISSION.

The undersigned gratefully acknowledges the receipt of following alms, viz:

Grace ch, Albany, N Y part of "Jubilee ofg," 5. Thro' T N Stanford, Esq: Mr Corcoran, per Mrs Pyne, 25; T R Ingals, 2 50; parishioner of Christ ch, New Brighton, L I, 5; Trinity, Marshall, Miss, 2; Trinity, Branford, Ct, 10; St Pauls, Brookfield, Ct, 11; S S, St Lukes, Germantown, Pa, 25.

JAMES LLOYD BRECK,
St. Paul, Minn., Feb. 26. For the Minn. Mission.

Advertisements.

A **Graduate,** who has occupied a high position in an Eastern College of repute, desires a situation, as Classical Instructor, in a respectable College or other educational establishment. Will furnish references and testimonials as regards scholarship, skill, and success in teaching. Is a Candidate for Holy Orders. Address "Candidate," Churchman office.
March 27-2t$

LITTELL'S LIVING AGE, No. 411, 12½ cents.

CONTENTS.

1 Carlyle's Life of John Sterling, *British Quarterly Rev.*
2 Gutzlaff's Life of Taou-Kwang, *Spectator*.
3 Foreign Refugees in England, *Times*.
4 Mormons, *Morning Chronicle*.
5 Johnson Jex, the Learned Blacksmith, *Norfolk News*.
6 Alfred Augustus Fry, *Sun*.
7 The Two Isabels, by Mrs. S. C. Hall, *Sharpe's Mag.*
8 Nathaniel Hawthorne, *New Monthly Magazine*.
9 Life and Letters of Niebuhr, *Examiner*.
10 Visit to the Emir of the Druses, by the Correspondent of the *Morn. Chron.*
11 The Late Eliot Warburton, *Dublin Univ. Magazine*.
12 Memoirs of Margaret Fuller Ossoli, *Athenæum*.
13 My Travelling Companion, *Chamber's Journal*.
14 Poetical and Dramatic Works of Sir E. Bulwer Lytton, *Examiner*.
15 Letters of Percy Bysshe Shelly, *Do*.

With poetry, short articles, and notices of new books.

Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by Dewitt & Davenport, Tribune Buildings, New York.

AN APPEAL IN BEHALF OF

Racine College.—The undersigned, having been elected President of this infant institution, recently chartered by the Legislature of Wisconsin, and having been requested by the Board of Trustees to act as their agent, in soliciting donations to aid it, feels it his duty to present the subject before the Churchmen and Church Ladies of New York, soliciting for it their favorable consideration. Racine is now an incorporated city, of 6,000 inhabitants, where, eighteen years since, no white man resided. The citizens, though not wealthy, have given $10,000 to found a college there, under the auspices of the Church. Ten acres of land, beautifully situated, have already been secured; and a College edifice is to be erected during the ensuing summer. Beyond this, it is proposed to devote the first donations to the building of a residence for the President, as a most desirable item of endowment; and this is the immediate object of the present Appeal; as it will be a principle of this College, not to become involved in debt.

Any donations for this object, will be gratefully received and may be forwarded to Horace Webster, LL. D, No. 114 West 23rd St., who has kindly consented to take charge of the same.

Mar 27-5t-fr ROSWELL PARK.

PURE WINE, FOR SACRAMENTAL USE.

Wine, whatever may be its quality, sweet or dry, strong or weak, white or red, if it be the juice of the grape alone, after due fermentation, without the admixture of brandy, is what may be properly termed PURE JUICE.

To meet the difficulty stated to exist with regard to procuring such wine for this purpose, the subscriber has made arrangements by which he is at all times prepared to supply it in any quantity required, whether in cask or bottle. The description suited for COMMUNION use, is Madeira or Malmsey, the former is dry, and the latter sweet.

WINE FOR MEDICINAL PURPOSES.

It may not be out of place to remark, that all wines for this purpose should be of the best kind, perfectly mature, free from acidity, and not too old. The stimulating and some of the vinous properties most desired in such cases, will have been deprived of a part of their activity, in case the wine is extremely old. Port, Sherry and Madeira are considered the most suitable for this purpose.

The smallest quantity can be sent with perfect safety to the most distant parts of the Union.

THOMAS McMULLEN,
Mar 27, 1852-3m 10 Wall street, N. Y.

JUST PUBLISHED.

DAILY STEPS TOWARDS HEAVEN; or Practical Thoughts on the Gospel History, and especially on the Life and Teaching of our Lord Jesus Christ, for every day in the year, according to the Christian seasons. With Titles and Characters of Christ: and a Harmony of the Four Gospels. First American Edition, revised from the third London edition.

Published and for sale by the Gen. Prot. Episcopal S. S. Union.

DANIEL DANA, Jr., Agent,
mar 20, tf No. 20 John street.

Poetry.

For the Churchman.

Life.

The hopes, the fears
Of a thousand years,
With a little wind are blown away;
Our strongest holds rot, and decay;
And time covers the plain
With the wounded and slain.

The monuments of old,
Like a tale that is told,
Are tumbling, crumbling, wasting away;
The work of years is destroyed in a day;
With the same breath
We inhale life and death.

The passing clouds
Are the burial shrouds
Of a deluged, ruined, land;
The gallant ship lies deep in the sand
On the desolate shore,
Alone, amid the tempest's roar.

Man in his strength,
Measures the length,
Of the world from pole to pole,
And tells the why and wherefore of the whole;
And yet how little room
His body takes in the tomb.

* * * * * * * * *

Life, how short a song,
Eternity, how long,—
We hear, we see, we hope, we dread,
We live, but to be numbered with the dead.
Of all that has been given,
There is nothing true but heaven.

G. G. H.

Selected Matter.

We copy from the *Toronto Church* the "account of the CHURCH SOCIETY MEETING OF ST. CATHARINES," as a pleasing evidence of the good understanding between English and American churchmen on the borders.

The Meeting was held in St. George's church, St. Catharines, on the evening of the 26th ult., and was very numerously attended, arguing well for the interest taken in that flourishing town in matters pertaining to the well-being of the Church. All the Clergy of the district, with one exception, were present, and in addition we had the Rev. Dr. Shelton, Rector of St. Paul's, Buffalo, who very kindly came over specially to attend the meeting; and the Rev. Mr. Shanklin, Incumbent of Oakville. Divine Service was held at 6 P. M., the Rev. R. Shanklin reading the prayers, and the Rev. E. Grasett, Rector of Fort Erie, the lessons. The beautiful evening service of the Church and the chants, accompanied by the thrilling harmonies of the powerful and sweet toned organ, which was admirably played by a young son of the Rev. Incumbent's, seemed to me to exercise a most tranquilizing and soothing effect upon all present.

After prayers the Rev. T. B. Fuller read the Report—an interesting and able document reflecting credit on its author. The moving of the resolutions then commenced, and the proceedings were carried on with unabated interest to the close. With reference to the speeches generally, I shall only say that they seemed to afford much pleasure to the crowded audience. But there was one speech made which I was especially gratified to hear, and which indeed afforded great satisfaction to every one present.—This speech was by that worthy representative of the American Church, we were fortunate enough to have amongst us, the Rev. Dr. Shelton. There was in it a manly enunciation of sound church principles which carried conviction to every one who had the pleasure of hearing him. He pointed out in an excellent manner the variableness of dissent—Methodists—Baptists—Presbyterians and Romanists ever changing—dividing—sub-dividing and developing, while the Church of Christ, on the contrary, remained steadfast to the doctrines of the Holy Apostles. He then alluded to a late visit he had made to England, and showed how completely his mind had become disabused by that visit, of the puritanic prejudices that had been infused into it at an early age. Amongst other things he had been taught to regard the English Clergy as devoted to fox-hunting—to everything in short but their proper duties. But he was happy to say he could utterly contradict this assertion. He had travelled much, and in every direction he had met the greatest zeal in the cause of Christ and His Church. He believed it impossible to find a more zealous, earnest-minded body of men than the English Clergy. Some false prophets were wont to talk about the coming downfall of the Church—he would say there was a prophecy that the gates of Hell should never prevail against it; but apart from that he would declare as the result of his expeence that she never was more deeply rooted in the hearts and affections of the people of England. He then dwelt on the kindness he experienced when in England, he had but to say who he was, and he was received as a brother by the highest dignitaries of the Church.

I can only give a faint idea of this admirable speech—an idea, not at all adequate to the effect produced upon those who heard it.

It was very gratifying to hear so able a declaration of Catholic truth, from one whom the providence of God, has placed under a system which has a tendency to make religion the disciple rather than the instructor of the people; and it was equally pleasing to hear a member of the daughter American Church, testifying so convincingly to the vitality of the venerable Mother. But the Church in the United States has many such worthy sons; and it is not a matter of surprise, that we so frequently hear of the thoughtful and enquiring joining her communion, when so powerful a cause has such powerful advocates.

The worthy Doctor seems to be fully appreciated by his congregation; for they have just finished a new church, which I am informed is one of the most beautiful ecclesiastical structures in Western New York. It cost $50,000, which amount has already been paid, several individuals having subscribed from $1,000 to $3,000 each.

It was about 11 o'clock when the proceedings were over, but as I before remarked, the interest was well sustained to the last, and both Clergy and laity were unanimous in their opinion that it was one of the most agreeable meetings they had ever witnessed. I cannot conclude this brief notice without mentioning the care taken by the eloquent and amiable Rector of St. Catharines, to provide for the comfort of all the visitors—efforts which were warmly seconded by the hospitable inhabitants. They well sustained their good reputation of being zealous in works of hospitality. Truly yours, A. D.

March, 1852.

From the London Evening Journal of February 27.

Captain Austin and the Arctic Committee's Report.

Captain Penny has published a letter, addressed to the Lords of the Admiralty, on the subject of the search for Sir John Franklin.—The letter purports to be a review of the proceedings of the Arctic Committee. Captain Penny states that, on his return last Autumn, he applied for a steamer to go back directly, but it was then judged too late in the season. He considers that he and his crew have a claim to be employed in any future expedition. He complains of the injustice of giving to the navy only the reward of following up his discoveries, which he states is further aggravated by the fact of Captain Austin having refused to believe, or to allow him a steamer, to follow them up. "I now leave," says he, "the question for the country to decide." Captain Penny requests the attention of their Lordships to a variety of points in the report of the Arctic Committee.—On the first point, we quote his own words:—"I deny the first statement in the report saying inculpations were made in my letters of the 15th Sept. and 10th October. The letter of the 17th Sept. was in answer to the Admiralty; that of the 18th October to Captain Austin's insinuations in the *Times*, in which he stated that I was accountable for his return." He then proceeds to state, "I told him my conviction that Sir John Franklin had passed up Wellington Sound, but was beyond my reach. No notice is taken of my asking him for a steamer on account of the rapidity of the tides, yet, because Captain Austin has denied the facts, his word is accepted, in preference to mine. I do not know how the Arctic Committee can justify everything that Captain Austin did, and recommend another expedition to do what he has left undone." He states that Captain Austin's opinion that Sir J. Franklin never went up Wellington Channel at all, but that his two ships and their crews were lost, in 1846, on their return, is contrary to all experience in the whale fisheries. It is next to impossible, he says, for such a loss to have happened without some vestiges having been found. He protests against the use made of his private journal. He also asks if his parting words with Captain Austin, "Go up Wellington Channel, Captain Austin, and do good service to the cause," can be construed to mean that he was to go no further than the Channel. He states that the idea of Sir John Franklin returning in 1846 is most unjust to his high character and determination. He says, "I cannot pass over the observation in the report that Captain Austin and myself were justified in returning home before there was a risk of being detained by the ice," assigning as a reason, that the route of Sir J. Franklin was "mere conjecture." He upbraids the Committee with indifference to the feelings of Sir John's relations, in telling the world "they were clinging to hope against hope."—After discussing the story of Adam Beck, and treating it only as a subject deserving of contempt, he is confident that, although laid aside, he cannot be deprived of the honor of having pioneered the way for a more prosperous search for Sir John Franklin and his lost companions.

The Roman Bishop and Church Property.

The following bill, introduced into the Assembly of this state, should arrest the serious consideration of every patriotic citizen. The deceitful caption of the act gives the casual reader no intimation of the character of its provisions. Few Americans would gather any definite idea from the words, "to vest the title of property" in certain "*ordinaries.*" The uninitiated might suppose it had some reference to the sales of liquors and light wines. We insert the proposed bill. [This has already appeared in our columns.—ED. CHN.]

This unpretending enactment changes the entire policy of our state with regard to ecclesiastical estates. No feature of republicanism is more distinctive than an inbred jealousy of religious domination. The title, therefore, of all property for such purposes has always been vested in the *trustees* of churches *to be elected by the congregations thereof*. It has ever been a fundamental principle that such property should be retained in the hands of persons associating with and elected by the masses. In monarchical governments, on the contrary, this mighty money or property power has been concentrated in and monopolized by the bishops and ordinaries of the church. How fearfully in every struggle for freedom this engine has been wielded to uphold despotism, is blazoned upon the faithful page of history. The act above published is a mere entering wedge for the introduction of this odious system into this country. It places the temporalities within the grasp of the bishop, an irresponsible and uncontrollable "sole corporation," possessing unrestricted capability of acquisition. To suit his pleasure, or to carry out his projects, whether just or capricious, he can at any time close every church and coerce the worshippers to his will. The black flag now floating on St. Louis church, in this city, is an evidence how that dominion can be exercised. Until the congregation shall submit to his dictation, to them are denied the rites and sacraments of an ancient faith. There are but few parishioners, however firm in principle or resolute in purpose, who can resist such influences. Every man of reflection can readily imagine how overwhelming would become that tyranny, when millions of wealth shall, as provided by this bill, be thus exclusively controlled by two or three Roman bishops. While Protestants are vituperating each other respecting matters comparatively non-essential—(though each rival sect is esteemed upon great cardinal principles true and patriotic in sentiment)—while Baptists are traducing the Presbyterians, and the Presbyterians the Episcopalians, and Episcopalians the Methodists, and *vice versa*,—while their energies are thus exhausted in worse than useless bickerings, the Roman hierarchy, impelled by that same lust for empire, which has ever actuated Popery in sustaining absolutism and depressing freedom, is with regular but stealthy progress gradually coiling its deadly folds around our democratic institutions. Our common schools, at once an element and bulwark of republicanism, already encounter its assaults. To the extent of the ability of the Roman prelates, the children of Catholics are withdrawn from these nurseries of liberty. It is understood that this course was recommended by a late council of bishops at Baltimore. A bill is also before our Legislature to incorporate St. Joseph College in this city, expressly declaring that certain Roman priests, *who are aliens and refuse to take the oath of allegiance*, may become the corporators. Our law prohibits any foreigner from holding real estate without first taking such oath, but these special privileges are to be freely conferred upon these ecclesiastical aliens. And now again, by the act first mentioned, legislative aid is sought to build up this church monopoly to be exclusively managed by Rome's mitred dignitaries. Is it not time for the descendants of our revolutionary champions to arouse from their lethargy? If our legislators sanction such measures, they may yet learn that the spirit of the Reformation is not wholly extinct, and that Protestantism has not forgotten the tyranny and oppression of the priesthood in every age when clothed with temporal power. The eyes of an indignant people are upon those trading politicians, who, for a mess of pottage, seem willing to barter away the birth-right of American republicanism.—*Buff. Christ. Advocate.*

TO VESTRIES AND CHOIRS.

A GENTLEMAN who is thoroughly acquainted with the Church Service, having sung for several years in one of the best Episcopal Choirs in this country, and who possesses a fine Tenor voice, highly cultivated, desires a situation as Leader of a Choir, or as Tenor in a Church Quartette. Address EPISCOPUS at this office.
mar 20. 2t$

ESTABLISHED 1810.

JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.
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DAILY GOVERNESS.

A Young Lady, capable of instructing in English, French, and Music, is anxious to engage as Daily governess in a family, in New York, to teach children, between the ages of six and twelve years.
Address "M. L. C." Bound Brook, New Jersey.
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These curious little people from Central America, scarce two feet in height, both weighing only 37 pounds—one 10 or 11, the other perhaps 17 years of age—heretofore deemed fabulous or extinct—unseen by civilized nations, and unequalled as living curiosities of a pigmy race in form, size and character, can be seen at the Society Library from 3½ to 5½ and from 7 to 9 o'clock every day. Tickets 25 cents. Children half price.
Jan 31—3m

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

CHURCH DAMASK AND CARPET.

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Any shade or quality needed, that we may not have in stock, can be furnished at short notice.

Super Ingrain, 3 ply Branch, and Velvet Tapestrie carpet in great variety.

Also best Curled Hair for Cushions. Also Plush for Pulpits.
For sale by
DOREMUS & NIXON,
jan 3,—6m 21 Park Place.

P. S. Since the destruction of our Warehouse opposite the Post Office in Nassau st., we have taken the spacious store No. 21 Park Place, which runs through to Murray st.

COLLEGE OF ST. JAMES, Washington County, Maryland.

The second term of the current session begins on Monday, March 1st. Applications for the admission of pupils or for fuller information, to be made to the Rev. John B. Kerfoot, D. D., Rector, College of St. James, P. O., Maryland. Whole charge for board, tuition, &c., &c., for the academical year, in the College or Grammar School, two hundred and twenty-five dollars. f14-8w

TO CLERGYMEN.

THE use, *rent free*, of a large double country-house, with offices and convenient out-buildings, and enough land for Paddock and Garden, beautifully situated in one of the Northern counties of the State of New York, in a flourishing village, where there are good roads to large towns, within moderate distances in every direction, and not more than twenty hours travel to the city of New York, will be given to a Clergyman who will establish in it a CHURCH BOARDING SCHOOL, either for boys or girls. There is great want of such schools in that vicinity, and in consequence a number of children are sent thence to distant places for their education. The advertiser, (who does not reside in that part of the country,) only requires to be satisfied that the applicant is qualified for, and has the means to carry on, the business. It will be expected of him that he will aid the neighboring Clergy as much as the chief object of his settlement there will permit, in the establishment of a Church in the Village, and in ministering to the people of the district; there being no Church nearer than about five miles; but provision has been made for the erection of one at that place. Apply at the office of the Churchman. mar6 tf

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of
HUDSON & SMITH,
No. 119 Fulton street,
And framed to order by them. One in a very neat gilt frame is exhibited in the window.
Feb. 28th—tf

NEW YORK AGRICULTURAL WAREHOUSE AND SEED STORE.—Plows of a great variety of Patterns, Harrows, Rollers, Corn planters and Seed Sowers, Cultivators, Reaping and Mowing Machines, Horse powers, Threshers, Fan Mills, Wagons, Carts, Hay and other Presses, Grain Mills, Shovels, Spades, Scythes, Rakes, Hoes, and all other Farming Implements in use in the United States.

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THE HOLY WEEK, or the Passion of our Blessed Saviour, (with a supplement for Easter,) taken from Dean Stanhope's paraphrase and comment on the Epistles and Gospels used in the Liturgy. pp. 241. London, published by the Society for Promoting Christian Knowledge, 12mo, calf, price 50 cents.

"It may not be unnecessary to guard against such an imperfect apprehension of the contents of this little volume, as would restrain its use to the season for which it is primarily intended—those last days of Lent, which in the ritual of our Church and the practice of many of her members are in an especial manner sacred to the consideration of our Blessed Saviour's Cross and Passion."

For sale at No 20 John street, up stairs.
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REPORT FOR NOV., of the New York Life Insurance Company, 106 Broadway. This institution during the month of Nov., 1851, has issued One Hundred and eight new policies, viz:

To Merchants	25	To Manufacturers	18
Lawyers	4	Mechanics	0
Clerks	7	Agents	4
Farmers	12	Clergymen	0
Ladies	4	Machinists	
Physicians	8	Public Officers	3
Hotel Keepers	2	Planters	0
Artists	4	Navigators	0
Teachers	1	Others	16
	67		41
Total for the month,			108
Whole number of policies issued by the Company,			7753

Accumulated capital,

$400,000,

which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

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NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleeker st. cor Wooster st.

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For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.

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Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

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tf REV. P. L. JAQUES, Rector.

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Oct 4, 1851—tf

$1,381,008 64.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852.
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851,		$1,192,441 66	
Deduct for losses then unpaid, paid since,		37,500 00	$1,154,941 66
Nett premiums received during the year 1851		$461,506 67	
Interest " " "		65,172 83	
Total receipts, 1851		$526,679 50	
Paid losses of the year	$103,300 00		
Paid for purchased policies	30,470 21		
Paid salaries, taxes, postage, &c.,	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees	2,188 12		
		$181,978 69	$344,700 81
Balance			$1,409,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852			$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. MILLER, Secretary.
J. P. BRADLEY, Mathematician.
L. C. GROVER, Counsel.
JOS. L. LORD, Agent, New York.
Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28—tf

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AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." it is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

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HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For farther particulars, enquire at the Manufactory.
New York, Sept. 6, 1851.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1852:
President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
THOMAS P. CUMMINGS, 82 Beaver street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

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